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THE

# THIRD REPORT

OF THE

## AMERICAN SUNDAY SCHOOL UNION:

READ AT THEIR ANNUAL MEETING,

*Held in the City of Philadelphia, on Tuesday Afternoon,  
May 22, 1827.*



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PHILADELPHIA:

PRINTED FOR THE AMERICAN SUNDAY SCHOOL UNION,

*By I. Ashmead.*

1827.

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# REPORT.

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IN the year which terminates with this anniversary, the American Sunday School Union have published 11,000 Tracts, 1000 sheets of Hymns in sheets, 3,000 Teacher's Manual, 6,500 Select Scripture Lessons, 10,000 Alphabetical Cards, 2,500 Class Books, 2,000 Bible Questions, 484,000 Premium Books, 2,000 Teacher's Hymn Books, 23,000 Sunday School Magazines, 2,000 Teacher's Guide, 4,000 Testaments, 2,000 Reference Testaments, 2,500 Reports, 11,500 Decalogues, 606,000 Tickets, 17,000 Primers, 4,000 Catalogues, 10,000 Spelling Books, 2,250 Regulations, 48,000 Catechisms, 35,000 Hymn Books, and 289,250 other publications, making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2,500 copies monthly. Of the smaller magazine, 10,000 copies are still published; and did the limits of this report admit of details, your Board could furnish most interesting proofs of the beneficent influence of this little publication.

To meet the great and unexampled demand for books, from every quarter, your Board have adopted the most systematic and vigorous exertions. They are now reaping the advantages of their early attention to stereotyping the various works, and are happy to announce that the "American Sunday School Union" is, by the blessing of God, most efficiently accomplishing the great objects expected from a national institution. Of the character of the publications it is not improper to assert, that they convey the most important truths in a pleasing form; that they are adapted to the minds of young people; and have been read with avidity by thousands of persons who have little taste for any other religious books. We have known some of them to have been read aloud in family circles on the evening of the Sabbath, and the whole group, consisting of father and

mother, son and daughter, men servants and maid servants, have wept, and wept, until the piece was ended, and the scene closed with prayer. How much good has been done by them, and will yet be accomplished, none can say; for they have already diffused to millions of readers large portions of that blessed truth by which the world is to be sanctified. In the days of our fathers, and even in the childhood of some middle aged persons among us, entertaining and instructive little books of a religious tendency were few indeed, and when a youth had perused Janeway's Token for Children, the Pilgrim's Progress, and the Holy War, where could he have found another volume, besides the Bible, in which experimental religion is attractively exhibited in the forms of colloquy and narrative? Now, our sons and daughters have fifty volumes calculated to engage their attention and their best affections at the same time, where their parents had one.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

### MAINE

Sabbath School Union reports 16 auxiliaries, from which, and other sources, they have been able to enumerate 1500 teachers and 6000 scholars, in about 100 schools; but this forms so small a portion of the whole number of Sabbath schools in the state, that the Managers cannot make a probable estimate of the total amount of the instructors and pupils employed in them. "The Managers of the Maine Sabbath School Union have to regret that neither the anticipations of the public, nor their own, with regard to the good to be effected by their exertions, have been fully realized." Still the Managers have full confidence in the ultimate success of the great object which they have in view, for they are determined to persevere; and they perceive a general spirit of inquiry in relation to this important subject; a readiness to adopt all the improved methods of instruction which have been found successful in other places; and a very commendable and promising diligence in distributing the good seed, in the confident persuasion that *He who is Lord of the sower, the soil, and the seed*, will, in due season, bring forward the harvest.



## NEW HAMPSHIRE

has a Sunday School Union, embracing 70 schools, from which they have received returns, and in which 649 teachers instruct 5000 scholars.

## VERMONT

Sabbath School Union embraces 161 schools, 1196 superintendents and teachers, and 6767 scholars. Of these, the estimated number not connected with their State Union are 80 schools, 600 superintendents and teachers, and 3500 scholars.

## MASSACHUSETTS

State Union contains 200 schools, 2765 teachers, and 20,714 scholars, being an increase during the year of 119 schools, 1930 teachers, and 14,636 scholars. The whole number of schools auxiliary in this state is 210, containing 2933 teachers, and 21,944 scholars. This auxiliary circulates a very large number of the Parent Society's publications; and some portion of the year they have employed 24 agents to visit the towns in the state, and form schools.

## RHODE ISLAND

Sunday School Union embraces 16 auxiliary societies, 40 schools, 183 teachers, and 2409 scholars. This auxiliary has adopted new and vigorous measures to extend the schools to every part of the state. The

## CONNECTICUT

Sabbath School Union reports 81 schools, 1610 teachers, and 10,100 scholars. During the last year 141 of the teachers, and 127 of the scholars, have made a public profession of religion. Your Board have established three depositories in this state for the sale and distribution of books.

## NEW YORK

contains 31 auxiliaries to the general Union. Of these, the New York Sunday School Union Society reports 64 schools, 995 teachers, and 6796 scholars; showing an increase during the last year of 12 schools, 321 instructors, and 1795 pupils. In the same time,

there have been gathered into the church, 84 teachers, and 54 scholars; which, added to those of former years, make 380 teachers, and 192 scholars,—total 572. With the exception of a few schools, a general want of teachers is apparent to the Managers of this Union; but in all, the attendance of the scholars is numerous, regular, and punctual, to such a degree, that only 25 of the schools employ visitors of absentees. To produce a sufficient number of well qualified teachers, “the plan has been suggested of opening a school for teachers on some week day or Sabbath evening,” in which, a thorough acquaintance with the best plan of teaching a class, and a uniform system of instruction, as far as is practicable, may be communicated.

The New York Female Union Society return 40 schools, 354 teachers, and 3553 scholars. Of these, 37 teachers, and 24 scholars have, in the judgment of charity, during the last year, passed from death in sin to life eternal; making a total of hopeful converts, in connexion with this society, since 1816, of 626.

The Western Sunday School Union of the state of New York, includes 13 county societies, which embrace 275 schools, 1900 teachers, and 15,000 scholars. We extract from the report of this most efficient and active auxiliary, the following most cheering statement.

“We come now with the liveliest sensations of pleasure, and, we humbly trust, with heartfelt gratitude, to speak of the conversions, which, during the late revivals of religion in Oneida County, have taken place in our schools. According to the most moderate computation, the number of hopeful converts among the children of the Sabbath school, is FOUR HUNDRED in this single county, and of Sabbath-school teachers, not less than ONE HUNDRED. What is the number in other counties, we have not ascertained. We have abundant reason for joy, that God has thus far vouchsafed to us what should always be the ultimate object of our labours. Abundant reason have we for devout and humble thanksgiving, that the imperfection of our faith, that the feebleness of our endeavours, have not frustrated the grace of God. So many lambs of the lost flock, has the Good Shepherd, we have reason to hope, sought and brought home to the safe fold. So many has he rescued from the paw of the lion. “His be the glory, our’s the boundless bliss.”

From twenty other reports of societies in the state of New York,

we learn that they preside over the interests of 272 schools, 1331 teachers, and 12,190 scholars.

These give us a total in the state of New York, in connexion with the American Union, of 732 schools, 6113 teachers, and 43,912 scholars. Of these teachers, 212, and of these scholars, 290, making a total of, 652 have been returned as the hopeful converts in these schools, during the last year. Many more are confidently believed to have been born of the Spirit, through the truth, whose cases have not been numbered on earth, though registered in heaven.

### NEW JERSEY

has reported 33 auxiliaries; a smaller number than last year; but this must be imputed, as in many other cases, to the comprehension of several in a more extensive union. Thus, *Essex County Sabbath School Union* has 28 auxiliary societies, embracing 67 schools, 795 teachers, and 5032 scholars; of which, 58 teachers, and 18 pupils, have, during the last year, made a public profession of religion. Six schools, in the same county, are not connected with the union; and their pupils would make the aggregate amount of 6000, who now enjoy this blessed kind of instruction, which our God has delighted to honour.

The other 32 auxiliaries in New Jersey, report 120 schools, 910 teachers, and 6647 scholars; with 45 teachers, and 46 pupils, hopefully converted during the last year.

The total amount for New Jersey, is 307 schools, 2669 teachers, 20,524 scholars.

### PENNSYLVANIA.

Your Managers regret that the imperfect returns from the auxiliaries in Pennsylvania, oblige them to state the numbers much below what they really are. A considerable number of new auxiliaries have been formed; and many of them now embrace several, in each, whose names were before on our list; so that the present number is 150, being 33 less than the number reported last year. In Philadelphia and vicinity, three unions have been formed,—one embraces the city, one embraces all *south* of the city and north of the junction of the Delaware and Schuylkill rivers, and the other a large district of the county *north* of the city. Neither of these unions have become so completely organized, as to present a satis-



factory statement of the numbers taught; owing, principally, to the change from the *immediate* relationship which the respective schools formerly sustained to the parent Society, to its larger auxiliaries. We hope that before the close of another year, all the schools in the city and suburbs, will become connected with one or another of these auxiliaries, by which means the cause might be promoted, and more exact information in respect to Sunday-school instruction, be obtained. The whole number of scholars in Philadelphia, is not less than 12,000, and probably exceeds that number. The estimate for this state, in connexion with the Union, is 480 schools, 4459 teachers, and 34,261 scholars.

### DELAWARE

contains 17 auxiliaries, 29 schools, 226 teachers, 1835 scholars; and reports 10 hopeful converts during the last year, of whom 4 were teachers and 6 scholars.

### MARYLAND

reports 14 auxiliaries, 40 schools, 416 teachers, 2816 scholars; and 7 of these teachers lately made wise unto salvation. We are happy to announce, that the Maryland State Union has recently connected itself with our National Society.

### DISTRICT OF COLUMBIA

has 3 auxiliaries, 25 schools, 338 teachers, and 2813 scholars. During the last year, 27 of the teachers, and 3 of the pupils, have made a profession of experimental religion. From

### VIRGINIA

we have received reports from 19, only, of our 27 auxiliaries. In that state there are 46 schools, in which are 520 teachers, 3640 scholars. Six of the teachers, and 9 of the scholars, have lately professed saving knowledge of Jesus Christ.

### NORTH CAROLINA

has 12 auxiliaries, containing 45 schools, 579 teachers, 2407 scholars; 6 teachers and 9 scholars are thought to have become pious during the year.



## SOUTH CAROLINA

Sunday School Union comprehends 14 schools, but only 7 have reported to their state auxiliary. These seven schools have 130 teachers, and 914 scholars. "There is much, even in these few reports," say the Managers, "to cheer the heart of every friend of Sabbath schools, and every lover of Zion." The whole number of schools connected with the National Society in this state, is 20, containing 174 teachers, and 1260 scholars.

## GEORGIA

reports 7 auxiliaries, 32 schools, 236 teachers, and 1920 scholars. Fourteen of the teachers, and 12 of their pupils, have, within the year, turned unto the Lord, apparently, with their whole heart.

## ALABAMA

has reported 4 auxiliaries, containing 4 schools, 40 teachers, and 412 scholars; several of whom appear to have derived saving benefit, either from teaching, or being taught. In

## MISSISSIPPI

are 2 auxiliaries; one of which, at Natchez, reports 1 school, 22 teachers, and 150 scholars. In this state are 3 schools, 32 teachers, and 213 scholars.

## LOUISIANA.

There is a Sabbath school at New Orleans, of 13 teachers, (*three* of whom, within the year, have made a public profession of religion,) and 55 scholars. In the

## TERRITORY OF ARKANSAS,

is the Dwight Mission Sunday School, having 8 teachers, and 67 scholars. One of these teachers has lately professed faith in Christ. From

## TENNESSEE

we have no returns, since the publication of the last Report, in which were enumerated 3 schools, 35 teachers, and 261 scholars. From

## KENTUCKY

we are pleased to acknowledge returns from 6 auxiliaries, which

comprehend 6 schools, 69 teachers, and 597 scholars; besides 6 other schools not connected with our Union, which contain upwards of 560 pupils. There are auxiliary in this state, 9 schools, 113 teachers, 722 scholars. The

### MISSOURI AND ILLINOIS

General Sunday School Union, by the Report of 1826, embraced 106 schools, 472 teachers, 3697 scholars. They inform us, by their annual report of April 2d, 1827, that more schools are now in operation, containing more teachers and scholars than at any former time, but the precise numbers are not given. It is much to be regretted, that "through the inattention of societies, and of the conductors of schools, reports to this Union have been few and partial. Those which have been received," say the Managers, "are highly satisfactory, and commend the zeal and ability with which the teachers and superintendents have discharged the high trust reposed in them."

### INDIANA

has a State Union; but our only returns are from the school at Indianapolis, which consists of 26 teachers, and 208 scholars. Two of these teachers, and one scholar, have, within the last year, been joined to the Lord. There are about 62 schools, 394 teachers, and 3342 scholars, auxiliary in this state. From

### OHIO,

we have returns from 6 auxiliaries, of 13 schools, 204 teachers, and 1263 scholars. The whole number of schools auxiliary are 36, containing 315 teachers, and 2367 scholars. The

### TERRITORY OF MICHIGAN

has one auxiliary, and one school, with 22 teachers, and 220 scholars.

On a review of the preceding we are able to state, that during the past year, 63 auxiliaries have been added to our list, making 463 auxiliaries recognised by the Board. Of these, 101 have either been discontinued, or united with larger auxiliaries. There are now connected with the American Sunday School Union, 362 auxiliaries 2600 schools, 24,307 teachers, and 174,191 scholars; showing an increase of 279 schools, 5009 teachers, and 59,117 scholars. During the last year, 723 teachers, in these schools, and 758 pu-

pils, giving a total of 1481 persons, have made a profession of religion. This number exceeds the amount of converts in the preceding year, by 481. If we add 1481 to the 4000 before returned, as the first fruits unto God of our Sabbath schools in the United States, we shall have the glorious total of 5481.

In the last report presented by your Board, they took notice of the inconvenience sustained in their various business operations, from the want of a more suitable building; in which, by concentrating the different departments of their business, greater advantage, as well as security, would accrue to the property of the society. They at the same time expressed their wishes, that the attention of the citizens of Philadelphia could be directed to this object; for however apparent they deemed the necessity of such a measure, the sacred obligation which they could not but feel in reference to the actual funds of the institution, was sufficient to prevent the adoption of any measure, which by any possible fortuity, might compromise its future usefulness. It is, therefore, with feelings of peculiar satisfaction, they are now able to inform you, that their wishes have been met in a manner, most eminently calculated to encourage their labours.

In the very partial appeal that has been made to the liberality of their fellow citizens, they have, with few exceptions, evinced by their munificent donations, the lively interest with which they regard the well being of an institution that has grown up among *themselves* for the benefit of a *nation*.

From these donations, already amounting to \$14000, your Board have been enabled to purchase a lot of ground, with buildings thereon, in a measure suited to their purpose for the location of their Bookstore, situated in Chesnut street, between Sixth and Seventh streets, on which they are now erecting a building for the accommodation of their stereotype founder, printing office, bindery, &c. the whole expense of which, when completed, including the amount of the original purchase, is estimated at \$36000.

It is calculated that the rents arising from the different parts of these buildings, will leave their Bookstore unincumbered with the expense of rent.

The General Agent, in discharging his duties, has already travelled more than *three thousand miles*, and has collected \$3,856 87, of which \$1500 have been left with the managers of local Deposi-



tories. And besides, his labours have been eminently successful in awakening a new and lively interest in the cause of Sunday-schools in all the places he has visited, and the improved methods of conducting these establishments have been rendered familiar to thousands by his pulpit addresses and personal inspection of the schools.

The great benefits to the cause of Sunday-schools, which have followed the employment of missionaries under the direction of the Board, have induced the Managers to continue their attention to this important part of their duty; with a firm purpose to omit no feasible measures, to extend the benefits our system to every part of the land.

The Sabbath School Concert of Prayer continues to be attended with lively interest in places in which it was formerly observed; and has been commenced in a large number of towns and congregations during the past year.

It is now common for Sabbath-schools to enjoy the benefits of an interesting and instructive Library; and to contain Bible Classes, composed of the best informed pupils, or the highest class of scholars, who prove and defend the great doctrines of the Scriptures, by the quotation of appropriate texts. To be admitted into one of these classes is an honourable distinction; and in this connexion, more than in any other way, we apprehend Bible Classes are likely to be perpetuated, for the edification of the rising generation, in knowledge and true holiness. Indeed, we have been surprised and charmed to find, that children of these Bible Classes in Sabbath-schools, have been more eager to attend on the instructions of their teachers, and to be prepared with the most apposite quotations, than to enjoy their necessary food.

Let us dig deep, and lay the living stones on the sure foundation. Let pious parental care, or infant schools for the little ones conducted by wise and tender matrons, prepare the way for Sabbath-schools. Let Bible Societies furnish the word of God to be read; while our schools give a taste for reading the best things, and teach all in early life to search the sacred Scriptures. Let Missionary Societies send forth the heralds of the gospel with these Bibles in their hands, to be explained and applied to those who in Sabbath-schools have become familiarly acquainted with them; and finally, let all Christians do their duty in supplicating



the influences of the Holy Spirit, in their convincing, enlightening, vivifying, and purifying power, and in promoting all these means of grace, and then, the whole world of mankind will soon be converted to God—find their names recorded in the Lamb's book of life, and receive the gracious rewards of those who know and do the will of their Father in heaven.

We are unwilling to close this report without again adverting to the success with which it has pleased the Almighty to crown the exertions of this year, in behalf of Sabbath-schools. It would argue blindness beyond hope of cure, not to discern the mighty power of God in the signal prosperity we have enjoyed. The prayer of faith and united supplication has, indeed, ascended in fervency of spirit; the unwearied toil, the patient endurance of teachers and superintendents have effected much—the influence of the National Society has been felt in its fostering and active efficiency throughout our borders, but the *blessing of God has gone far beyond them all*, even beyond the limits of our own sanguine hopes. Let confidence, for the future, mingle then with our grateful recollections of the past, and our efforts *never cease until heaven shall cease to bless*.

## STATEMENT

OF

*Receipts and Expenditures of the American Sunday School Union,  
from May 20, 1826, to April 30, 1827, inclusive.*

DR.

CR.

Balance, . . . . .	\$ 57 27	Cash paid for Paper, . .	\$6,381 42
Merchandise, . . . . .	19,018 53	" Printing, . . . . .	4,463 36
Donations, Life and An- } 3,376 93		" Binding, . . . . .	5,991 36
nual Subscriptions, }		" Stereotype Plates, . .	1,766 54
Loans, . . . . .	5,300 00	" Rent, . . . . .	325 00
		" Commission for collecting, 128 77	
		" Salary Cor. Sec. Editor and Assistant Editor, from May 20, 1826, to April 30, 1827, in- clusive, . . . . .	1,045 20
		" — General Agent, Aug. 1, 1826, to April 30, 1827, inclusive, }	750 00
		" — late Agent, May 20, 1826, to Oct. 21, }	260 67
		" — Clerk to Cor. Sec. May 20, 1826, to April 30, 1827, }	189 00
		" — Book-keeper, October 23, 1826, to April 30, 1827, . }	155 76
		" — Salesman, Dec. 21, 1826, to April 30, 1827, . . . . . }	107 38
		" — two Boys in De- pository, . . . . . }	138 69
		" — Porter, Oct. 24, 1826, to April 30, 1827, . . . . . }	77 48
		Cash, Loan, . . . . .	750 00
		" Travelling Expenses } General Agent, . }	126 45
		" Interest, . . . . .	183 30
		" Merchandise, . . . . .	3,402 06
		" Expense (incidental) .	642 56
		" Postage, . . . . .	221 06
		" in hands of Cor. Sec. .	616 45
		" do. . . . . Treasurer,	30 22
	<u>\$27,752 73</u>		<u>\$27,752 73</u>

Amount of Loans of 1825 and 1826 unpaid, \$3,250 00  
 During the past year the Society have procured the  
 following loans: from William Howe, \$1,300 00  
 John Farr, 1,600 00  
 H. Malcom, 400 00  
 Building Committee, 2,000 00 5,300 00  
\$8,550 00

Making the whole debt eight thousand five hundred and fifty dollars, bearing an interest of six per cent. per annum.

The above statement we have examined and compared with the vouchers and find it correct, and that there is a balance in the hands of the Corresponding Secretary of six hundred and sixteen dollars and forty-five cents, and in the hands of the Treasurer thirty dollars and twenty-two cents.

ABEL VINTON,  
E. W. SEELEY,  
*Committee of Accounts.*

DR. *Hugh De Haven in account with Missionary Fund.* CR.

To Balance, . . . . .	\$133 42	By Cash, Low Finlow, . . .	\$ 5 00
Cash received admitting } Auxiliaries, . . . }	161 00	" J. M. Gordon, . . .	88 86
" Donations, . . . . .	155 72	" Thomas L. Janeway, . .	50 00
" Life Subscription, . . .	43 00	" J. B. M'Creary, . . .	50 00
" Philad. Concert of Prayer, 132 51		" James Crawford, . . .	25 00
" New Haven do. . . . .	12 00	" Oren Hyde, . . . . .	8 33
" Connecticut do. . . . .	20 00	" Charles Whitehead, . .	166 66
" Boston do. . . . .	46 54	" J. B. Robinson, . . .	50 00
" Winchester do. . . . .	7 00	" Armstrong & Wallace, .	12 92
		Balance, . . . . .	254 42
	<u>\$711 19</u>		<u>\$711 19</u>

April 30, 1827. Balance in the hands of Treasurer, \$254 42.

We have examined the Treasurer's account Missionary Fund, and find it correct, and that there is a balance in his hands of two hundred fifty-four dollars forty-two cents.

ABEL VINTON,  
E. W. SEELEY,  
*Committee of Accounts.*

### THIRD ANNIVERSARY OF THE AMERICAN SUNDAY SCHOOL UNION.

The third anniversary of this institution was celebrated on Tuesday, 22d May, in the church on Washington square, in the presence of a large and attentive assembly:—

ALEXANDER HENRY, Esq. President of the Society, took the chair at four o'clock, P. M. The throne of Grace was fervently addressed by the Rev. Dr. HILLYER, of the Presbyterian church of Orange, New Jersey; after which, the following ode, written for the occa-

sion by W. B. Tappan, was read by the Rev. Mr. Doughty, of the Methodist church of this city, and sung by the congregation.

## ODE.

God, our God, his power revealing,  
 In this latter harvest time—  
 Bids his Sun, with wings of healing,  
 Rise on each benighted clime:  
 See! o'er vale and humbled mountain,  
 Rolls his conquering car to-day;  
 See! his brightness like a fountain,  
 Flooding all the glad highway.

By the Mission Ships that wander,  
 Messengers to every sea,—  
 By his servants toiling yonder,  
 Where stern idols claim the knee,—  
 Bibles, news of peace declaring,  
 To the wretch by sin undone,  
 Tracts, obedient missives, bearing  
 Liberty to thralldom's son:

By the tender mercies glowing,  
 Where reign'd hatred and misrule;  
 And the thousand blessings flowing  
 From his chosen Sunday School;  
 He is Error's night dispelling,  
 Bidding grace in rivers flow,  
 From Antarctic, to the dwelling  
 Of the lowly Esquimaux.

Wake the harp, ye angels! ever  
 Warble, ye melodious choirs!  
 Sweet your minstrelsy, yet never  
 With Redemption thrill those wires:  
 'Tis *our* song, and all your glory,  
 Starry crowns and hymns above,  
 Fade, while children lisp the story  
 Of a Saviour's dying love.



The report of the Treasurer was read by SILAS E. WEIR, Esq. Vice President of the Society.

The annual report of the Board of Managers was then read by the Rev. Dr. ELY, of the third Presbyterian church, by whom it was written. Whereupon the subjoined resolutions were proposed and adopted.

On motion of the Rev. JOHN L. DAGG, of the Baptist church in Sansom street, seconded by the Hon. HEMAN LINCOLN, of Boston, Massachusetts,

*Resolved*, That the annual report be printed, and distributed under the direction of the Board of Managers.

On motion of the Rev. Dr. RICE of the Presbyterian church, Virginia, seconded by GEORGE S. WILSON, Esq. of Utica, New-York,

*Resolved*, That the thanks of this Society be presented to its numerous auxiliaries and friends, for their exertions in the establishment and support of Sunday schools, and that they be earnestly solicited to increase their efforts until all the children and youth of our country partake of their highest benefits.

On motion of the Rev. G. W. RIDGELEY, of the Episcopal church, Philadelphia, seconded by the Rev. WM. YATES, Baptist Missionary from Calcutta,

*Resolved*, That while the Society feel a deep and lively sense of gratitude to Almighty God, for the extensive accommodations provided for them, they would also present their unfeigned acknowledgments to their fellow citizens, who have so liberally contributed to this object.

On motion of Dr. MEIGS, of Philadelphia, seconded by the Rev. Mr. MERWIN, of the Methodist church, Philadelphia.

*Resolved*, That the concurrence of public sentiment in the design and execution of the Sunday school plan of instruction, is highly encouraging as the warrant of its ultimate triumph in the United States, and the world.

On moving and seconding the above resolutions, addresses were delivered by all the gentlemen above named, excepting the Hon. Mr. Lincoln.

The subjoined hymn, also written for the occasion by Mr. Tappan, was then sung with much spirit and effect by the children, who thronged the galleries.

## HYMN.

Union prevails in heaven, from him  
 Who all its spangled sheet unroll'd,  
 Down to the flaming cherubim  
 That veils his face with wings of gold.

Union is written on each star,  
 That walks in music as it shines;  
 And the dim worlds that float afar,  
 Reveal it, trac'd in living lines.

In Union have our fathers plac'd  
 The stone that God will not forbid,  
 Polish'd and sure—whereon is bas'd  
 The Sunday school's fair pyramid.

In Union went the cloud of prayer,  
 Their embassy to yonder skies;  
 Falt'ring, and yet accepted there,  
 For God approved the sacrifice.

O, Thou! that sendest blessings down,  
 The hearing and the answering One!  
 Smile on their toil, and give the crown,  
 And give the world to Christ thy Son.

The Rev. Dr. ASHBEL GREEN, of this city, then closed the exercises with the Apostolic Benediction.

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OFFICERS OF THE AMERICAN SUNDAY SCHOOL UNION, 1827-8.

## PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

## VICE PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*

SILAS E. WEIR, *Philadelphia.*

PAUL BECK, Jr. *Philadelphia.*

PETER HAWES, Esq. *New York City.*

HON. CHARLES F. MERCER, *Loudon, Virginia.*

JOHN BROWNLEE, Esq. *Charleston, South Carolina.*

HIS EX. DAVID LAWRENCE MORRIL, *Governor of New Hampshire,*  
*Goffstown.*

HIS EX. ALBION K. PARRIS, *Governor of Maine, Portland.*  
 \*HON. WILLIAM PHILLIPS, *Boston, Massachusetts.*  
 HON. CHARES MARSH, *Woodstock, Vermont.*  
 HON. NICHOLAS BROWN, *Providence, Rhode Island.*  
 TIMOTHY DWIGHT, Esq. *New Haven, Connecticut.*  
 HON. STEPHEN VAN RENSSALAER, LL. D. *Albany, New York.*  
 GERRIT SMITH, *Peterborough, New York.*  
 THEODORE FRELINGHUYSEN, Esq. *Newark, New Jersey.*  
 DAVID HAZARD, Esq. *Sussex Co. Delaware.*  
 ROBERT OLIVER, Esq. *Baltimore, Maryland.*  
 HON. DUNCAN CAMERON, *Stagville, North Carolina.*  
 DOCTOR GEORGE JONES, *Savannah, Georgia.*  
 ALFRED HENEN, Esq. *New Orleans, Louisiana.*  
 HON. JAMES H. PECK, *Judge of the U. S. District Court, St. Louis, Missouri.*  
 HIS EX. EDWARD COLES, *Governor of Illinois, Vandalia.*  
 HON. BUSHROD WASHINGTON, *Justice of the Supreme Court of the United States, Mount Vernon, D. C.*  
 \*HON. THOMAS WORTHINGTON, *Chillicothe, Ohio.*

TREASURER.

PAUL BECK, Jun. *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*  
 ABRAHAM MARTIN, *Recording Secretary.*

MANAGERS.

*For one Year.*

JOHN M. ATWOOD,	ALEXANDER COOK,
SOLOMON ALLEN,	JOHN OWEN,
JOHN FARR,	JOHN C. PECHIN,
JAMES B. LONGACRE,	(Vacant.)
T. S. GOODMAN, <i>Cincinnati, Ohio.</i>	
GEORGE HUNTINGTON, <i>Rome, New York.</i>	
EUROTA P. HASTINGS, <i>Detroit, Michigan.</i>	
THOMAS STOKES, <i>of the city of New York.</i>	

*For two Years.*

WILLIAM A. BUDD,	E. W. SEELEY,
JOHN CLARKE,	CORNELIUS STEVENSON,
JOHN GODDARD,	ABEL VINTON,
LEVI GARRETT,	AMBROSE WHITE,
TIMOTHY D. WILLIAMS, <i>New York City.</i>	
ANDREW ADGATE, <i>Baltimore, Maryland.</i>	
GEORGE W. COE, <i>Savannah, Georgia.</i>	
WILLIAM MAXWELL, <i>Norfolk, Virginia.</i>	

*For three Years.*

HUGH DE HAVEN,	THOMAS LATIMER,
JOSEPH H. DULLES,	JOHN W. PETERS,
FREDERICK ERRINGER,	SAMUEL J. ROBBINS,
JOSEPH P. ENGLES,	WILLIAM H. RICHARDS,
WILLARD HALL, <i>Wilmington, Del.</i>	
JOHN TAPPAN, <i>Boston, Mass.</i>	
H. POTTER, <i>Fayetteville, N. C.</i>	
FRANCIS HALL, <i>New York City.</i>	

# SOCIETIES

AUXILIARY TO THE

## AMERICAN SUNDAY-SCHOOL UNION,

*With their returns for the year ending May, 1827.*

☞ We have distinguished the societies by the names of the *towns*, or *places* in which they are located, it being a more convenient method for reference, except in Philadelphia.

Societies marked thus (§) have become connected with some larger auxiliary, and will not appear in the list next year.

From societies marked thus (||) we have received no report.

Societies marked (†) have been recently organized, and the number could not, in every instance, be ascertained; a supposed number, however, is generally put down.

This mark (‡) shows that no report was received in 1827, and those marked thus (\*) sent no report in 1826.

NAMES OF AUXILIARIES.	COUNTY.	No. of schools.	Teachers.	Scholars.	Tea. prof. relig. during last year.	Schol. prof. reli. during last year.	Vols. in Library.
<b>MAINE.</b>							
‡† State Union.		100	1300	6000			3242
<b>NEW HAMPSHIRE.</b>							
State Union,		70	649	5000			
<b>VERMONT.</b>							
Vermont, State Union,		128	969	5553			
‡Bridport,	Addison,	1	10	62			
‡Benson,	Rutland	2	6	50			
§Castleton,	Rutland	6	30	150			
‡Charlotte,	Chittendon	5	20	110			
§Middlebury,	Addison	5	31	200			50
Poultney,	Rutland	8	34	202			
§Shoreham,	Addison	2	18	152			
Vergennes,	Addison	1	20	142	1	1	100
‡Wallingford,	Rutland	2	10	75			
‡Weybridge,	Addison	1	18	71			
<b>MASSACHUSETTS.</b>							
‡State Union,		200	2765	20714			
‡Bradford,	Essex	1	10	100			
‡Hampden, Co. S. S. Union,		3	50	500			
*†Salem Society for the Moral and Religious Inst. Poor,	Essex	6	128	630			
<b>RHODE ISLAND.</b>							
State Union,		40	183	2409			
<b>CONNECTICUT.</b>							
State Union,		80	1600	10000	141	127	
‡Litchfield, S. S. of St. Michael's Church,	Litchfield	1	10	100			



## NEW YORK.

Albany,	Albany	36	265	2302				
Bloomington,	Sullivan	1	8	94				500
Catskill,	Greene	1	26	224	5			576
†Chatauque Co. Union,		12	68	584				
Columbia and Greene Co.		42	487	2838	11	1	445	
†Dutchess County,	Dutchess	10	60	500				
Erie County Union,	Erie	6	41	539	6		200	
‡Galway,	Saratoga	1	10	60				
Guilford,	Chenango	6	32	160				
Geneva,	Ontario	3	41	276				84
†Genesee,	Genesee	26	200	1265				
Goshen,	Orange	2	7	75				
‡Hopewell,	Orange	1	7	62				
Jamaica,	Queen	1	35	194		4		
†*Livingston Co. Union,		6	51	360				
Monroe County Union,	Monroe	76	495	3030				
‡Middleton,	Orange	5	41	338				
‡Montgomery,	Orange	3	24	178				
New York Male Union,	New York	64	995	6796	84	54	6600	
New York Female Union,	New York	40	354	3553	37	24		
‡Newburg,	Orange	3	36	260				
†*Ontario, Co. Union,		10	50	500				
Ovid,	Seneca	1	11	74				85
Painted Post,	Steuben	5	22	225				
†Prattsburg,	Steuben	2	20	150				
Rensselaer,	Rensselaer	4	73	456	8	4	170	
Schenectady,	Schenectady	5	63	404	11	3	300	
Scotchtown,	Orange	2	9	70				
Washington Co. Union,	Washington	82	664	4260				
Western S. S. Union,		275	1900	15000	50	200	9259	
West Point,	Orange	1	18	83				300
								800

## NEW JERSEY.

Allentown,	Monmouth	1	13	151				
Bordentown,	Burlington	1	6	33	2			
Burlington Union S. S. S.	—	1	5	51				40
Burlington, Meth. Epis.	—	1	19	129	6	7		
Burlington, Baptist,	—	2	23	230	5	2	70	
Bordentown, Meth. Epis.	—	1	5	23				
Bergen,	Bergen	2	15	170				
‡Bound Brook,		1	6	59				
Camden,	Gloucester	1	19	218	1		90	
Cape May,	Cape May	1	6	62				
Cumberland,	Cumberland	5	79	550	30			
‡Carlton,	Hunterdon	1	5	20				
‡Cold Spring,	Cape May	4	38	235				
‡Dennis Creek,	Cape May	2	36	188				
Essex Co. Union,	Essex	67	795	5032	58	18	800	
Flemmington and Amwell,	Hunterdon	7	40	250				60
Greenwich,	Warren	6	84	513				
‡Great Cross Roads,	Somerset	1	12	58				
Hardwick,	Warren	8	35	310				
‡Hacketstown,	Warren	4	30	233				
‡Haddonfield,	Gloucester	1	6	42				
Lamington,	Somerset	4	29	159				
Lebanon and White House,	Hunterdon	13	77	584				
‡Lawrenceville,	Middlesex							
Mount Holly,	Burlington	1	14	90				
Morris County Union,	Morris	43	258	2580				
‡New Hope & Lambertsville,	Hunterdon	5	45	300				
‡Newton,	Sussex	3	27	161				
‡Oxford and Harmony,	Warren	5	26	260				
Pemberton,	Burlington	1	15	100				
Pohatcong Val. (Mansfield),	Warren	3	18	114				

†Princeton Union,	Somerset	50	300	3000			
Salem County Union,	Salem	11	98	662	2		
Salem, Presbyterian,		1	6	40			
‡Springfield,	Essex	5	23	226			
Somerset & Middlesex Union,		8	124	756	3	1	475
Somerville, Fem. Char. Sch.	Somerset	3	22	140			
Swedesborough,	Gloucester	2	7	70	1		
Tom's River,	Monmouth	1	4	32			
Trenton,	Hunterdon	2	18	122			
Trenton, Meth. Epis.	Hunterdon	1	32	322		14	
Trenton & Lambertson, Bap.	Hunterdon	1	12	83			
‡Woodbridge,	Middlesex	1	10	60			
Washington,	Morris	7	78	481			
Woodbury,	Gloucester	7	18	360	5	1	

## PENNSYLVANIA.

§Union Association, N. L.	Philadelphia						
§Fifth Presbyterian Church,	—						
§Galilean Society,	—						
Fem. Asso. 1st Pres. Ch.	—	1	16	99			
‡Female, St. Paul's Church,	—	3	32	300			150
§Female S. S. Crown St. Ch.	—						
‡St. John's Ch. N. L. Epis.	—	1	10	80			
‡Baptist Church, Budd St.	—	1	18	105			
Auxiliary Evan. Society,	—	2	14	180			
Sixth Presbyterian Church,	—	2	18	255	1	1	264
Seventh Presbyterian Ch.	—	1	12	90			328
Sansom St. Baptist Church,	—	3	31	276	3		
§Meth. Epis. Union Church,	—						
§Ebenezer Methodist Ch.	—						
§Hope Association,	—						
‡First Meth. Ch. Kensington,	—	2	23	215			
United Brethren,	—	2	11	65			
§Trinity Church, Female	—						
§Samaritan,	—						
‡New Market St. Baptist,	—	1	17	162			
‡St. Andrew's, Berean Soc.	—	1	6	107			107
§Third Bap. Ch. Southwark,	—						
Bethlehem, Spring Garden,	—	2	15	110	1		
‡Northern, Callowhill,	—	1	6	78			
§Canaan, First Ref. Du. Ch.	—						
‡Fem. of St. John's Ch. N. L.	—	1	15	90			
Mariners',	—		27	325			80
§Salem Association,	—						
‡Hamiltonville,	—	1	9	141			82
‡Francisville, (St. Matthew's,)	—	2	5	115			
§Wecacoe Association,	—						
§First Baptist Church,	—						
Nazareth Teach. Association,	—	2	26	162			
†‡Zoar, Methodist,	—	1	8	90			
Philad. City S. S. Union,	—	21	232	2489			
Old Kensington Presb.	—	3	36	215	1		
Southern Union,	—	8	145	1205			
Northern Union,	—	4	30	485	4		
§St. Paul's, Male,	—						
Kensington First Presb. Ch.	—	1	25	200	5		
Combined As. N. L.	—	2	26	250			
*‡As. of the Ger. Ref. Ch.	—	1	14	94			
‡Fourth Presb. Church,	—	1	13	160			
Trinity, Male,	—	1	10	125			
Wesleyan, Kensington,	—	1	16	120			
St. George's Methodist,	—	1	22	208	3 scv'l		
1st Presb. Association, Male,	—	1	4	50			
1st Presb. Association, Fem.	—	1	16	99			
Abington,	Montgomery	1	7	50			50

†Antrim Township U. S. S.	Franklin	2	14	86				
Allentown & Roxbury, Uni-	Mifflin	2	19	146				
ted Sunday school,	Franklin	1	12	38				
Antrim,	Bradford	2	12	100				
†Athens,								
†Berks & Schuylkill,								
†Bedford,	Bedford	5	30	247				84
*†Bloomingburg,	Northumber.	1	10	96				
*†Blairsville,	Indiana	1	16	138				
†Berlin,	Somerset	1	11	107				
†Belfonte, Presbyterian,	Centre	1	13	167				
Belfonte, Methodist,	Centre	1	13	148				
Blockley,	Philadelphia	1	9	153		1		70
Bustleton,	Philadelphia	1	8	80				
*†Buck,	Bucks	1	6	32				
*†Bensalem,	Bucks	1	14	85				
Beam's Meeting House, Meth.	Lancaster	1	10	65	1			112
*†Bristol,	Bucks	1	15	136				
*†Brownsville, Christ Church,	Fayette	1	12	75				90
†Briceland & Roads,	Washington	1	12	80				
†Cannonsburg,	Washington	1	10	91				
*†Cattawissa Ridge,	Columbia	1	5	30				
*†Cattawissa,	Columbia	1	4	34				
Carlisle,	Cumberland	11	96	591	9	4		50
Conyningham,	Luzerne	1	11	95				
Clear Spring,	Washington	1	12	114	1			
†Chambersburg,	Franklin	1	313	228				
Crawford County Union,		65	75	2000				
*†Caernarvon,	Fayette	1	15	81				
*†Cedar Grove,	Lancaster	2	10	80				
Columbia,	Lancaster	1	26	255	1			185
*†Connellsville,	Fayette	2	27	107				
Chandlersville,	Chester	1	13	40	4			
*†Douglass Mills,	Perry	1	21	81				
*†Delaware County Union,		10	41	435				
†Doylestown,	Bucks	6	21	196				
*†Derry Township,	Westmorel'd	4	111	100				
Dauphin County Union,		12	60	1100				
†Danville,	Columbia	2	28	134				
Elkland,	Lycoming	1	16	63				
Easton,	Northampton	2	24	120				57
Evansburg,	Montgomery	1	7	80	1			70
Ebensburg,	Cambria	1	17	120	3	16		
*†Earl Township,	Lancaster	1	12	95				
†Fairfield,	Cumberland	1	7	47				
Frankford,	Philadelphia	6	25	267				50
*†French Creek,	Chester	1	24	108				
*†Germantown,	Perry	1	13	60				
*†Gulf Mills,	Franklin	1	8	45				
†Germantown, St. Luke's,	Philadelphia	2	18	168				
St. Luke's Fem.	Philadelphia	1	12	25				
†Gettysburg,	Adams	1	20	111				
Germantown Reformed,	Philadelphia	1	17	98	4	1		69
Green Castle,	Franklin	1	24	138				
§Harrisburg, Salem,	Dauphin							
Holmesburg,	Philadelphia	1	12	169				
Huntington,	Huntington	1	24	161	1			
Hilltown,	Bucks	4	40	185				
Hopewell,	Chester	1	12	55				
Indiana County Union,		8	24	300				
Kentuck S. S. Gibson,	Susquehanna	2	7	39				
†Kingsessing,	Philadelphia	1	12	60				
†Kishacoquillio,	Centre							
†Lower Marion,	Montgomery	1	12	62				



Lebanon	Lebanon	1	12	250			
*‡Lewistown,	Union	1	20	120			
*‡Lewistown,	Mifflin	1	6	50			
*‡Lower Dublin,	Philadelphia	1	6	79			
Lancaster, of St James' Ch.	Lancaster	2	27	198			
Lancaster, Presbyterian,	Lancaster	1	17	180	2		185
Lancaster, Methodist,	Lancaster	1	11	84		1	
*‡Lehigh,	Northampton	1	13	168			
*‡Lewistown, (St Mark's Ch.)	Mifflin	2	16	148			
‡Luzerne County Union,		4	40	520			
Mauch Chunk,	Northumber.	2	12	102			83
Manyunk,	Philadelphia	1	20	206			70
‡Milton,	Northumber.	3	30	150			
*‡Montgomery,	Montgomery	1	17	98			
Marietta,	Lancaster	6	65	835			150
Mercersburg,	Franklin	1	20	120			
Mifflinburg,	Union	2	12	130	2	8	
*‡Merion and Radnor,	Delaware	1	8	67			
Mercer County Union,		41	234	1342	4	6	100
‡Milford,	Pike	1	7	55			
Newville, (Big Spring,)	Cumberland	1	5	45			
Norristown, Presbyterian,	Montgomery	1	12	80			
‡Norriton,	Montgomery	2	19	138			
Neshamany,	Bucks	4	42	130			
‡Newport,	Bucks	1	11	86			
‡New Holland,	Lancaster	1	13	83			
Northumberland, Male,	Northumber.	1	15	71	30		
Northumberland, Female,	Northumber.	1	11	80			
*‡Orwicksburg,	Schuylkill	1	13	100			
Oxford,	Philadelphia	1	8	85			
Petersburg,	Perry	1	7	75			
‡Pittsburg,	Alleghany	5	110	500			
*‡Pittsburg, Methodist,	Alleghany	6	123	673			
‡Pottstown,	Montgomery	1	8	100			
Perry Township,	Perry	1	12	62	1	3	
Philipsburg,	Centre	1	10	137		1	
Reading,	Berks	1	30	400			80
‡Sherman's Creek,	Perry	1	17	56			
Shippensburg, Female,	Cumberland	1	29	207	6	1	
Stoystown,	Somerset	1	8	80			
‡Somerset,	Somerset	1	10	60			
Springfield,	Erie	1	8	61			
Sunbury,	Northumber.	1	24	150			
Susquehanna Co. Union,		31	125	1000			
Tuscarora Valley,	Mifflin	2	16	88			
Upper Buffaloe,	Perry	1	8	50			
Uniontown,	Fayette	1	12	140			
Venango County Union,	Venango	17	80	506	2		30
*‡West Union,	Indiana	5	45	241			
‡Womalsdorf,	Berks	2	15	160			
‡White Spring,	Union	1	6	84			
Wayne County Union,		1	10	85	2		115
Washington,	Washington	1	35	210			
‡Warren Co. S. S. Union,	Warren	6	42	350			
*‡Williamsport, Female,	Lycoming	1	12	50			
*‡Yellow Spring,	Chester	1	6	60			
*‡Wyalusing,		2	14	107			
York,	York	1	45	300			
*‡Youngstown,	Westmorel'd	1	7	60			
DELAWARE.							
Brandywine Manufacturer's,	New Castle	1	10	161			
‡Cold Spring,	Sussex	1	7	55			
‡Dover,	Kent	1	12	64			
‡Frederica Association,	Kent	1	7	36			



†Indian River Association,	Sussex	1	6	40			
†Lewis,	Sussex	2	5	100			
Laurel,	Sussex	1	11	45			60
†Milton,		1	5	54			
Millsboro',	Sussex	1	11	74	3	6	200
†Newark,	New-Castle	6	28	265			
Newcastle,	New-Castle	4	32	180			
†Smyrna,		1	7	60			
†Wilmington, Fem. Epis.	New-Castle	1	10	120			
_____, Male Epis.	_____	1	4	80			
_____, First Presb. Ch.	_____	1	14	125	1		
_____, Second Pres. Ch.	_____	4	44	366			
†_____, Methodist,	_____	1	13	110			
MARYLAND.							
Boonsboro',		1	30	176	3		
†Baltimore, Fem. Union Soc.		9	58	578			
Baltimore, Ebenezer Baptist,		1	17	64			
†Cumberland,		1	13	109			
Clear Spring,	Washington						
Chestertown, Male and Fem.		4	12	54			80
§Fredericktown Meth. Asso.							
Frederick County Union,		14	189	1063			250
*Hagarstown,		1	26	200	3		
†Leesburg, Episcopal,		2	20	190			
Maryland S. S. Union,							
Taneytown,		1	6	51	1		
Uniontown,		1	9	75			
†West Nottingham,		5	36	256			
VIRGINIA.							
†Culpepper,		1	9	37			
Charlotte, C. H.		1	6	71			
*†Drummond,		1	4	45			
Fredericksburg,		3	53	258	1	3	100
Fredericksburg, Epis.		1	10	100			
Harper's Ferry,		4	26	217			
Horntown,		1	12	49	2	2	
Lewisburg,		1	6	55		4	
†Lynchburg,		3	14	92			
*†Loudon County Union,		4	22	245			
*†Martinsburg,		2	29	220			
Maddison, C. H.							
Marlboro',		1	15	60			
Montgomery Co. Union,							
*†Norfolk,		4	55	363			
Petersburg,		1	28	180	2		
Prince Edward's,		4	38	238			
Richmond,		5	80	423			212
Romney,		1	5	55			
Shepherdstown,		1	11	65			
Staunton,		1	7	100			
Williamsburg, Fem.		1	12	92	1		
†Winchester, Epis.		1	11	60			
Winchester, Presb.		1	16	150			
Wheeling,		1	30	240			226
†Wheeling, Meth. Epis.		1	15	165			
West Liberty S. S.		1	6	60			
NORTH CAROLINA.							
Charlotte,	Mecklenburg	1	8	75			
Fayetteville,	Cumberland	1	20	184			
Friendship,	Stokes	1	16	165			
Guilford, S. S. Society,	Guilford	4	34	257			75
Lincolnton,	Lincoln	1	5	50			
†Marfreesborough,	Hertford	2	12	91			
Milton,	Caswell	2	12	90	3	4	

†Orange County Union,	Orange	23	149	1000			
Raleigh, Female,	Wake	2	18	89	7		250
Spanish Grove,	Stokes	1	5	35			
Stokes Co. Union,	Stokes	4	68	290			
Wilmington, Methodist.	Hanover	1	17	75			
SOUTH CAROLINA.							
†Lexington,	Lexington	6	44	260			
South Carolina S. S. Union,		14	130	1000	10	16	
GEORGIA.							
Darien,	M <sup>c</sup> Intosh	1	9	54	2		
†Franklin Co. Union,	Franklin	18	11	1014			
Georgia Union,		8	55	355	6	7	163
†Oglethorpe Co. Union,	Oglethorpe	1	5	60			
Savannah Union,	Chatham	1	17	167		1	60
St. Mary's, First Presb. Ch.	Camden	1	18	70	6	4	160
†Savannah S. S.		2	20	200			
ALABAMA.							
†Huntville,	Madison	1	10	156		1	
Mobile,	Mobile	1	14	112			
†New Hope,	Green	1	12	50			
Tusculumbia,	Franklin	1	4	94			
MISSISSIPPI.							
*†Monroe, (Chickasaw Na.)		2	10	63			
Natchez,		1	22	150			
LOUISIANA.							
New Orleans,		1	13	55	3		
TENNESSE.							
†Kingsport,	Sullivan	1	13	101			
†Nashville,	Davidson	2	22	160			
KENTUCKY.							
†Doe Run,	Mead	1	10	37			
†Fleming,	Fleming	1	4	52			
Frankfort, Fem. S. School,	Franklin	1	6	54	1	2	
Lexington, M <sup>c</sup> Chord's Church,	Jefferson	1	18	136	2		
Lexington,	Jefferson	1	20	150			
Lexington, Baptist,	Jefferson	1	13	100			150
Louisville,	Jefferson	1	18	123			
†Maysville,	Mason	1	10	70			
Paris, S. S.	Bourbon	1	14	100			
OHIO.							
Cincinnati,	Hamilton	8	126	630			
†Loraine,	Loraine	1	4	54			
Marietta Union,	Washington	1	20	234			
Steubenville,	Jefferson	1	20	109			400
St. Clairsville,	Belmont	1	10	71			175
Windsor,	Ashtabula	1	3	19			
*†Western Reserve Union,		20	100	1000			
Zanesville & Putnam,	Muskingum	3	32	250			
INDIANA.							
†State Union,		60	350	3000			
Indianapolis,		1	26	208	2	1	152
†Madison,		1	18	134			
ILLINOIS.							
†Albion,		1	3	40			
MISSOURI.							
General of Missouri & Illinois,		106	472	3697			175
ARKANSAS.							
Dwight Mission,	Cherokee Na.	1	8	67			
MICHIGAN TERRITORY.							
Detroit Union,	Wayne	1	22	220	1		100
DISTRICT OF COLUMBIA.							
Alexandria Union,	Dis. of Colum.	8	97	1042	5		
Georgetown, Female Asso.		2	20	230			
Union of the Dis. of Columb.		15	221	1541	22	3	607

## RECAPITULATION.

At the time of publishing the last Report, there were in connexion with the Union 400 auxiliaries; during the last year 63 have been added; making a total of 463. Within the year, 101 of these have been dissolved, or united with larger auxiliaries, leaving the present number of auxiliaries 362, being a decrease of 38 since the last Report.

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Returns for 1827,	2,600	24,307	174,191
“ 1826,	2,321	19,298	135,074
	<hr/>	<hr/>	<hr/>
Increase,	279	5,009	39,117

## SELECTED SCRIPTURE LESSONS.

It is a source of regret that many pupils of Sunday schools are ignorant of the meaning of those passages of Scripture which they commit to memory. This ignorance is primarily owing to their endeavours to learn too much for each lesson, and to their not having particular instruction upon it. To remove this defect two or three gentlemen, eighteen months ago, selected portions of Scripture from the Evangelists, and chronologically arranged them, as a course of instruction. These selections were soon published by the American Sunday School Union, in the form of small cards. The selections commence with the Divinity of Christ, and include his life, death, resurrection and ascension. They are divided into forty-seven lessons; and each lesson generally comprises from fifteen to twenty-five verses. To assist teachers in explaining them, a volume of questions upon them has been prepared by the Rev. A. Judson, Agent of the New York Sunday School Union.

On each lesson in this volume there are three examples of Questions.

The *first* example is designed to be plain and easy, and such as may be answered according to the letter of the text.

The *second* contains less simplicity, requires more energy of thought, leads the teacher and his pupil to an exposition of each verse, and is given, like the former, in the order in which it occurs in the lesson.

The *third* comprises promiscuous questions which arise from the subject of the recitation, and from passages in different parts of the Bible which are connected with this subject. This example is calculated to test the ability of the pupils; to lead them to reflection; to acquaint them with other portions of Scripture; and to make them apply the truth to their own consciences. Several references are connected with this example which are found in the margin, and which teachers should examine and explain to their classes.

In the preface to this volume it is stated, that “the teacher should inform his pupils on each Lord’s day what will be their lesson on the subsequent Sabbath; and require them, if practicable, to commit it to memory. After they have read it and recited it, he should ask each example of questions in its order. There are many questions on the second and third examples which the pupils cannot answer. To answer them, and to give instructions upon them, he should become familiar with the proper answers and meaning during the week. He should, if possible, read some commentary upon it, or per-



suade his pastor to lecture upon it; he will then be ready to make many instructive remarks. If the scholars are very young, or have read but little, it will be best, in most cases, to ask them no questions excepting those which belong to the first example. Those pupils who cannot commit the *whole* lesson to memory, should read with attention that which they cannot commit, that they may be prepared to receive instructions upon it.

As there are a few questions which belong to Sacred Geography, it would be well for teachers to obtain some map of Palestine, or Joycelin's Atlas for the Bible, that they may point out those places of country to which these questions refer. The last Sabbath of each month should be occupied in reviewing some of the past recitations, or in attending to such other instructions as the managers of the school shall think expedient. If circumstances will admit, the superintendent, at the close of every lesson, should make some few remarks upon it, or ask the pupils indiscriminately a few general questions. It is important, wherever it can be done, to furnish each scholar who recites these lessons, with the book of Questions.

Should he study them by it, he will be prepared to answer more promptly and correctly, and will have a more thorough knowledge of the truths to which he attends.

This system of instruction has been already adopted in a large number of Sabbath schools, and its effects are truly beneficial.

Many teachers have seen new beauties in the word of God, and have had their own souls enriched with divine knowledge. Thousands of pupils have been led to habits of intense thought, and to an understanding of those truths which they have recited."

From the facilities of this system, and the progress which it has made the past year, there is reason to believe that its adoption will soon become general.

Seven thousand copies of the *first* volume have already been issued, used and sold by the New York Union. The American Sunday School Union have purchased the right of publishing fifty thousand copies of the first and second volumes. The author has revised the *first* volume, and has so arranged it that it now contains an annual course or forty lessons, the last Sabbath of each month being occupied for other purposes. The *second* volume, and the second edition of the *first* volume, have just been issued, and may be obtained at the American Sunday School Depository, or at any of its Branch Depositories. This *second* volume, like the *first*, contains an annual course of instruction. The selections to which it is adapted, have been made from the Evangelists, and include the public and private instructions of Christ. The same directions which were given to teachers in the preface of the *first* volume, should be regarded by them in using the *second*. These two annual courses include nearly all the Evangelists. It is expected that the *third* annual course will be selected from the Epistles—the *fourth* from the book of Genesis—the *fifth* from some of the prophecies; and that a volume of Questions adapted to each course, and on the same plan of the first two volumes, will be prepared. It is not probable that any among the present generation of Sunday scholars will continue in the schools a longer time than to go through these five yearly courses of instruction. These courses may therefore answer for succeeding generations. Should this system continue to extend as it has done the past year, the probability is that it will soon overspread our land.



# APPENDIX.

## I.

### CONSTITUTION OF THE AMERICAN SUNDAY SCHOOL UNION.

Article I. This Society shall be known by the name of the American Sunday School Union—Its objects are to concentrate the efforts of Sabbath School Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information—circulate moral and religious publications in every part of the land; and to endeavour to plant a Sunday school wherever there is a population.

Article II. Each subscriber of three dollars annually, shall be a member—Each subscriber paying thirty dollars at one time, shall be a member for life—Sunday School Societies or Unions paying three dollars, or more, to the funds of this institution, and sending a copy of their constitution, list of their officers and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

Article III. The affairs and funds of this society shall be under the direction of a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The managers shall be divided into three classes, whose terms of service shall be respectively one, two, and three years, but they may be re-elected.

Article IV. The officers and managers shall be laymen, and shall be elected by ballot.

Article V. The managers shall annually elect all officers of the society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts as they may deem expedient, and may adopt such other measures as may in their opinion promote the objects of the association. Seven managers shall constitute a quorum.

Article VI. The annual meetings of the society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of managers shall take place at the next meeting whenever a quorum appears, and the managers of the society shall remain in office until a new election takes place.

Article VII. Special meetings of the society shall be called by the President, or in his absence by either of the Vice Presidents, at the written request of six managers : of which meeting three days public notice shall be given.

Article VIII. Officers of Sunday School Unions auxiliary to this society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

Article IX. No alteration in this constitution shall take place, unless the same shall be proposed in writing to the board of managers at least three months previous to its adoption, and be approved by two thirds of the members present at a meeting duly notified.

## II.

### CIRCULAR.

*To the Secretary of ———,*

SIR,—It is of the greatest importance that the report of your Society should be received by the Parent Society as early as the 15th of April next, or even sooner, if your anniversary should be held before that time. The publication of this report has been delayed beyond the period which the Managers desired, owing in some measure to the delays of auxiliaries in forwarding their reports. You will please prepare the Annual Report of your Society in such a manner as to embrace answers to all the following questions, which are applicable to your society or schools, mentioning particularly any interesting cases of conversion of teachers or scholars, and transmit it to the Corresponding Secretary, in time to reach him on, or before, the 15th of April, 1828; in order to ensure its being noticed in the Annual Report of the Parent Society. Address your report to the

“CORRESPONDING SECRETARY

*American S. S. Union,*

*Philadelphia.”*

*N. B. It is requested that the answers may be written in a fair and very legible manner, and with good ink.*

1. Give the name of your society, or school.
2. In what town, county, and state is the society or school?
3. Where does the secretary reside? Mention the town, county and state.
4. What is the nearest post-office?
5. If the society has more than one school, how many?
6. How many male teachers are there?
7. How many female teachers are there?
8. How many male scholars are there?\*
9. How many female scholars are there?\*
10. How many male and female scholars usually attend?
11. What hours during Sunday is the school held?
12. Is there any probability of the school or society being increased? By what means, and to what number?
13. How many scholars are reading in the *Bible* or *Testament*?
14. How many scholars are learning the *Spelling Book*?
15. How many scholars are learning the *Alphabet*?
16. What is the number of teachers, who after their connexion with the school, have made a public profession of religion during the last year?
17. What is the number of scholars, who, since their connexion with the school, have made a public profession of religion during the last year?

\* *Not the average attendance, but all that may belong to the school, though they are not constant attendants.*

18. Have you *Libraries* attached to your schools? If you have, how many volumes?
  19. Is the Sabbath School Concert of Prayer observed by your teachers on the *second Monday* evening of every month? and if so, will you take up a collection for the Sunday School Missionary fund?
  20. Will not the friends of Sunday Schools in your church contribute *thirty dollars* to constitute your minister a member of the Union for life, (if not already done?)
  21. Could the Sunday School cause probably be promoted by the labours of a Sunday School Missionary in your town or vicinity, could you aid in the support of one if sent, or can you recommend to us a suitable person who would engage in this service, if appointed?
  22. Are the ministers engaged in promoting the schools?
  23. How many times has your school been visited by your minister during the past year?
  24. Have you taken any steps to interest ministers in your vicinity to promote Sunday Schools?
  25. Are there any other Sunday Schools in your neighbourhood, or societies, or Sunday School associations formed for their support and extension? If so, state their names, the places in which they are situated, and their nearest post towns; together with the name and address of their president or secretary; also, the number of scholars.
  26. Is it probable that any other Sunday Schools, even of the smallest description, could be established in your neighbourhood? If so, state the means which you think would be best calculated to establish them.
  27. Is your school discontinued during any part of the year? If so, has any provision been made by your committee, or teachers, to bring the scholars together, on Sundays, in their own, or in neighbours' houses?
  28. Could you not promote the circulation of the "Sunday School Teachers' Magazine," published by the American Sunday School Union, at \$1.50 a year?
  29. Could you not promote the circulation of the "*Youth's Friend*," a monthly Magazine for children, published by the Union at 25-cents a year?
  30. If there is no Sunday School Union in your county, can you adopt any measures to organize one?
  31. Are there any causes impeding the progress of Sunday School instruction in your neighbourhood? If so, of what nature are they and what means may be used to remove or diminish them?
  32. What effect has your school produced upon the habits and conduct of your scholars, their families, or neighbours?
  33. Can your society pay its surplus funds to the American Sunday School Union? Or, can you procure life or annual subscribers to its funds?
  - ☞ The payment of *thirty dollars* at one time, or of *three dollars* annually, constitutes a person a member of the American Sunday School Union, and they are entitled to the Magazine without charge, and to purchase books at the reduced prices for their own use or to give away.
  - ☞ State by what conveyance the Annual Reports of the American Sunday School Union may be forwarded to your society.
- Note.* Please sign your name at the end of the report.

#### GENERAL OBSERVATIONS.

Here describe the state of your neighbourhood with respect to education generally; state also the method of teaching in your school, or schools—and of any *particular* mode of keeping your Receiving, Minute and other Books—mode of rewarding scholars—remarkable providences concerning teachers, scholars, or parents—death of teachers or scholars—their evidences of piety—instances of conversion; with any other observations you may deem useful and interesting.



## III.

## PLAN OF PROCEEDING IN THE FORMATION OF A SUNDAY SCHOOL UNION.\*

Persons who think of establishing a Sunday School Union, should communicate their sentiments to a few others, who are most likely to favour the plan, especially to some of the managers and teachers of the different schools, if there are any in the place where the proposed Union is to be formed. They should then hold a meeting, in private, to consider the subject, and consult on the best means of forming the contemplated Union. It is hardly necessary to remark, that no steps should be taken without seeking Divine direction and help, and every meeting for consultation should be commenced with prayer for the blessing of God. A *Provisional Committee*, consisting of three, five, seven, or nine, may then be formed. The committee should then procure a central place for a public meeting, which should be held on a convenient day, and invite those who are friendly to the object to a public meeting, mentioning the time and place at which it is to be held. Ministers of the gospel should be particularly invited to attend the meeting, and give their assistance. Their character and influence, accompanied with a lively zeal for the general diffusion of knowledge, will render important aid in establishing and supporting the institution. The committee may make use of the newspapers as a channel to give information of the meeting to the friends of Sunday Schools generally. The committee should have every plan arranged in the most regular manner, before the meeting takes place. The following plan of proceeding is suggested for the

## FIRST PUBLIC GENERAL MEETING.

## I. Appoint a Chairman.

The chairman should be furnished with a brief abstract, or account of the previous proceedings of the committee, and a copy of the order of proceeding, and of all the resolutions intended to be proposed at the present meeting, and then,

## II. Appoint a Secretary.

Before proceeding to any other business,

III. Prayer should be offered for the blessing of God, by the chairman, or some other person at his request.

IV. The chairman should explain the object of the meeting, and call on the secretary to read the abstract of the *Provisional Committee's* proceedings.

The name of the person who is to offer the first resolution being inserted in the 5th item of the plan,

V. The chairman should call on Mr. [here insert the name of the person above mentioned] to communicate such information as may enable the meeting to judge of the necessity of forming a Sunday School Union.

\* This plan will furnish the necessary information for forming county, or other smaller Unions. The necessary alterations will readily occur to the minds of those who use it.



The chairman of the Provisional committee, or some other person, before appointed to offer the first resolution, should now be prepared to inform the meeting, as nearly as possible,

1. As to the want of means for the religious instruction of the children and adults in the district proposed to be embraced in the Union's operations.
2. Of promised subscribers, or probable means of support.
3. Give any information respecting the rise, progress, and present state, of the American Sunday School Union, &c. He may inform the meeting on all or any of these particulars, or give such other information as he may possess in regard to either the necessity of the proposed institution, or the prospect of usefulness and success, and conclude his remarks by proposing the

#### FIRST RESOLUTION.

*Resolved, That the friends and conductors of Sunday schools now present, deeply appreciate the importance of these excellent institutions; that their increase, improvement, and permanency, are most likely to be secured by mutual assistance and co-operation; that with great satisfaction they have heard of the establishment and success of the AMERICAN SUNDAY SCHOOL UNION; and that a society be now formed, to be called the [Here insert the name] Sunday School Union, auxiliary to the American Sunday School Union, organized at Philadelphia, in May, 1824.*

This resolution should then be *seconded* by some person (previously requested by the provisional committee) who may offer his sentiments on the object of the meeting, or not, as he may deem proper.

VI. The chairman should then read the first resolution to the meeting, and put the question, "Will you adopt this resolution?"

The first resolution having been adopted, the person (previously) requested may offer the

#### SECOND RESOLUTION.

*Resolved, That the Sunday School Union now formed, be governed by the following*

#### CONSTITUTION.

Art. I. The name of this institution shall be the "[Here insert the name] Sunday School Union," auxiliary to the American Sunday School Union.

Art. II. The objects of this Union shall be, to promote the opening of New, and the increase of Old Schools within the limits of the \_\_\_\_\_; to establish a regular intercourse among the schools, by which improvements in teaching, and all other communications may be easily transmitted; to establish a Depository for supplying the schools with suitable books, on the lowest terms possible, for ready money: to publish annually a catalogue of their books with the prices annexed, and furnish each school with a copy; to furnish destitute schools with books gratis when the funds of the Union or the circumstances of the schools justify such a measure: to stimulate and encourage each other in the education of the ignorant; to establish auxiliary Unions to be connected with this society, in those situations within the said district where they may be needed: and, to correspond regularly with the American

Sunday School Union in Philadelphia, and to transmit its surplus funds to that institution.

Art. III. Each subscriber of ——— dollars annually, shall be a member; each subscriber of ——— dollars at one time, shall be a member for life; and all Branch Unions within the district, by sending to the Corresponding Secretary a copy of their constitution, list of officers, and annual reports, and paying ——— dollars, shall be auxiliary, and entitled to purchase books at reduced prices: and ministers of the gospel who patronise schools in the district, shall be members of the Union.

Art. IV. The business of the Union shall be conducted by a Board of Managers, to consist of a President, Vice Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and ——— members. The President and Corresponding Secretary of each Auxiliary or Branch Union shall be ex-officio members of the Board of Managers.

It is not necessary to specify the number of Vice Presidents in the constitution, as the Board, or the Society may deem it desirable to elect more Vice Presidents from among those who have rendered essential services to the Union. The number of Managers should be regulated according to the extent of the Union.

Art. V. The Annual General Meeting of the Union shall be held at [*here insert the name of the place*] on the 1st Wednesday in April in each year, when the Board of Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported. The report shall state the total number of schools, teachers, children, and adult scholars, reported to this Union, together with the *probable total numbers* in all the schools within the district from which no returns have been received.

It is recommended that the annual meeting be held early in April, that the report of the Managers may be sent to the American Sunday School Union, so as to arrive in Philadelphia by the *15th of April* in every year. Attention to this suggestion is very important, as it will enable the Managers of the American Sunday School Union to make their annual report [in May] more complete.

Art. VI. The Managers shall have power to call special general meetings of the Union; and fill all vacancies which may occur in their own Board. They shall transmit to the Corresponding Secretary of the American Sunday School Union, an authenticated copy of their constitution, with the names and residence of the officers, and a copy of each annual report.

Art. VII. The Managers shall divide the general district into as many smaller districts as they may deem proper or expedient; and endeavour to organize an Auxiliary or Branch Union in each, which shall promote within its bounds the object of this institution.

The Managers of each smaller Union should examine into the state of education within their appointed spheres, report quarterly, if possible, to the Managers, and promote the formation or revival of Sunday schools in such situations as may be necessary. They should send annually, previous to the 20th of March, a brief report of the past year, containing, interesting intelligence, any remarkable instances of usefulness, and the number of schools, teachers, children and adult scholars, united with the Union, also the probable number in *all the schools* within their limits from which returns may not have been received. An abstract of this body of information should be contained in the annual report of the Union now formed.

Art. VIII. The Managers shall meet statedly, on the 3d Monday of every month, and oftener, if necessary, on their own adjournment. The President, or, in his absence, the senior Vice President may, on the request of three

Managers, call special meetings of the Board, of which due notice shall be given.

The meetings of the Managers should, in all cases where it is practicable be held once a month, and special meetings should be avoided, except in very urgent cases.

Art. IX. No scholar shall be admitted into any school connected with this Union, who belongs to another school, without first apprising the superintendent of the school which the child leaves, of the proposed change.

Art. X. No alteration shall be made in this constitution except at a regular meeting of the Union, and with the concurrence of two-thirds of the members then present.

VII. The chairman shall then put the question, "Shall the Constitution just read be adopted?"

If the Constitution is adopted, it may be well to proceed to appoint the managers, &c. This is sometimes done by ballot, but a more convenient way is to have the names written beforehand, and some person, on the request of the Provisional Committee, to offer the

#### THIRD RESOLUTION.

Resolved, *That the following persons be appointed to the offices designated against their names, viz.*

Mr.	[Here insert the name]	President.
Mr.	- - -	Vice President.
Mr.	- - -	Treasurer.
Mr.	- - -	Corresponding Secretary.
Mr.	- - -	Recording Secretary.
Mr. &c.	- - -	Managers,

*for the ensuing year: and that they hold their first meeting [here insert the time] next.*

The number of Vice Presidents and Managers should be regulated according to the extent of the Union. The business of the first public meeting being now completed,

VIII. The chairman should state that donations and subscriptions will now be received. The meeting may then be closed with a suitable hymn and prayer.

When the first meeting is concluded the duties of the *Provisional Committee* will cease, and all the concerns of the Union immediately devolve on the Board of Managers.

#### IV.

#### FORM OF BY-LAWS FOR THE BOARD OF MANAGERS OF AN AUXILIARY UNION.

Art. I. It shall be the duty of the President, or, in his absence, of one of the Vice Presidents, or of a chairman pro tempore, to preside at all meetings of the Board of Managers; to enforce the by-laws; to preserve order; to decide on all questions of order without debate, subject to an appeal to



the Board by any two members ; to give a casting vote on questions when there is a tie ; and to call meetings of the Board at the request of any four Managers.

**Art. II.** The Corresponding Secretary shall receive and answer all letters and communications ; forward the regular reports and communications to their destinations ; forward the applications for books with the money ; keep the book depository account, and bring the requisite particulars to each meeting of Managers ; forward to the schools through the medium of the district secretaries, the blank forms for returns, whenever they are required to be filled up ; receive and examine all the reports and returns, and to prepare, with the assistance of the recording secretary, the Quarterly and Annual Reports.

**Art. III.** The Recording Secretary shall prepare and send all notices for managers and general meetings ; take rough particulars of minutes at each meeting of the managers or society, which should be signed at the close by the chairman :—and afterwards to enter them into the regular minute book ; see that all minutes are attended to, and make the needful arrangements for all meetings of the managers and the society.

**Art. IV.** The Treasurer shall take an account of all money paid in, or collected at the various meetings ; lay a copy of his accounts before the Managers at each meeting ; keep a copy of the donation and subscription account, and report at each meeting the particulars of subscriptions in arrears ; keep the various accounts with all persons to whom the society stands indebted in a book to be provided for that purpose, to be laid before the Managers at each meeting ; apply to the Managers for orders to pay any accounts when due, and forward the same to the parties ; attend the auditors and assist them in making out the abstract of the accounts for the Annual meeting.

**Art. V.** The following shall be the order of business at each meeting of the Board:—

1. Commence with prayer.
2. Read, correct, and approve minutes of the last meeting of the Board.
3. Receive reports of committees.
4. Receive reports of the secretaries of district committees.
5. Receive report of the corresponding secretary.
6. Receive report of the treasurer.
7. Attend to occasional business.
8. Close with prayer, and adjourn.

## V.

### HINTS ON THE ESTABLISHMENT AND REGULATION OF SUNDAY SCHOOL UNION DEPOSITORIES.

#### *I.—The advantages of Sunday School Union Depositories.*

1st. *The sunday schools may be immediately supplied, on the spot, with the books they want.*—This is a great convenience, especially to small country sunday schools, which have been often known to go on for months with an inadequate supply of books ; and thus the progress of the children has been impeded, and these institutions have been materially injured.

2nd. *The advantages of selecting suitable books.*—It is well known that most sunday school teachers are too much engaged to examine minutely all the



books which are used in their schools; hence it is important that they should avail themselves of the judgment and discrimination of their fellow-labourers: and these advantages they may enjoy in a Sunday School Union Depository. In many Sunday schools it has been found that unsuitable books were used, because the conductors were not acquainted with approved publications, or had difficulty in obtaining them: this evil may now be obviated.

3d. *A considerable saving in the expenses of Sunday schools.*—It is manifest that money saved in buying Sunday school books is as advantageous as money given for their purchase. The expense of letters, carriage, portage, &c. &c. attending several small orders, from different Sunday schools, are far greater than those of one large packet. Some Sunday schools have hitherto paid away, from their funds applicable for books, at least one quarter more than was necessary, and more than they would have expended had their books been obtained at a Sunday School Union Depository. As increased means are needed, in every neighbourhood, for the extension of Sunday schools, we cannot too strongly enforce the importance of a wise *economy* in appropriating Sunday school funds, in order that the general cause may be more extensively promoted.

## II.—*The plan of commencing a Sunday School Union Depository.*

Your committee will first obtain from the united Schools, information as to the books they use and are likely to want in the course of the year, and will then consider and arrange what stock shall be kept in the Depository. The stock should be sufficient, especially of the books most in demand, to prevent any school from being disappointed in obtaining an immediate supply.

A suitable order for the books you need will then be made out, signed by the secretary, or some responsible agent, and sent to the CORRESPONDING SECRETARY, No. 148 Chesnut Street, Philadelphia. It is expedient to specify particularly the conveyance by which your packages should be forwarded.

The Depository should be situated at the house or store of a friend to your Union, in a central situation, who will undertake that the books shall be given out, and the money received at the time, from such persons as may apply for them, coming from schools connected with your Union or even others, if you deem it advisable, in order to promote liberally the cause of Sunday school instruction. The Depository himself must engage to keep a regular account of all the books he may receive, and of the quantity of books sold; and be particularly careful, in order to prevent disappointments, not to let the stock of any kind of books be quite exhausted before he applies to have it replenished.

In some Sunday school unions the depositaries are booksellers, and, if they take a lively personal interest in Sunday schools, and their own interests do not *clash* with the operations of a Sunday School Union Depository, no persons can be more proper; but, in all cases, the books and concerns of the Depository should be kept entirely distinct from any other publications whatsoever. It may be added, that any member of your committee, or friend of your society who keeps an open shop, in a central situation, may take charge of the Sunday School Union Depository; and if properly conducted, he will find that it need give him but little trouble, and that it may rather prove an advantage.

## III.—*The mode of conducting a Sunday School Union Depository.*

The concerns of the Depository will form part of the monthly business of your committee; and, by experience, you will soon place its concerns in a regular train: this requisite attention will prove interesting, and will materially tend to facilitate the objects of your Association. Perhaps no part of the business of the Union will give you such an intimate knowledge of the

concerns of the several schools. The attention given to supply the wants of sunday schools will also have a favourable influence in inducing their conductors to join your society, and feel a lively interest in its prosperity.

At each monthly meeting of the committee, the representative of each school should (if possible) transmit to the secretary a list of such books as are likely to be wanted in the course of the ensuing month; this will enable you to regulate your stock. The Depository will also report the number of books he is likely to require, and the secretary will sign an order for the supply.

The committee should provide a suitable book case, or fittings up, for the Depository, to keep the books on a well arranged and distinct plan. Each pigeon-hole should be marked with the name of the book and its price. The books should be tied up 10, 20, 50, or 100, in a packet, according as your orders may be; you will not be often asked for a less quantity. As you need give no credit, except by the particular vote of your committee to a new or poor school, (which must be furnished with an order to this effect,) the Depository will only have to enter the name of the school and the books sold. The amount received he may either put into the box of the sunday school union, or keep an account of it, and deliver it monthly to the treasurer. The secretaries of the schools might save the Depository some trouble, by sending their orders written on one side of a sheet of paper and the prices cast out, and the exact balance enclosed: this paper, pasted in a book, would form the Depository's entry.

One copy of each of the publications of the Sunday School Union should be kept as a specimen to show to the conductors of sunday schools: and the name of your Union, and the reduced price of the book, should be written on it in legible characters.

You will be furnished, gratuitously, with any number of catalogues that you may order; and we recommend that you send one to each of your schools every year.

#### IV. *Objections to the establishment of Sunday School Union Depositories answered.*

1st. Objection. *Such a Depository would interfere with the profits of book-sellers.*—This objection applies equally to Bible and Tract Societies, and various other charities. It is the duty of charitable societies to render their funds as extensively useful as possible. There is ample scope for the book-sellers in supplying other publications, for which sunday schools have occasioned so great a demand, as very considerably to have increased their general business; and the more readers there are, the more will it still be extended.

2nd. Objection. *Some of the schools united with us may object to some of the books required by other schools.*—Then of course they will not purchase them; every thing is perfectly optional. The advantages of the Depository are offered to all the sunday schools united with you, but none of them are in any way required to make their purchases at your Depository, if they prefer obtaining them elsewhere. Each school will, of course, only purchase those books that its managers approve; but the consideration that their own wants are thus supplied should induce them to provide for the accommodation of every other school.

3d. Objection. *We cannot raise sufficient funds to keep a stock in the Depository.*—The sum of 50, or a 100 dollars will be sufficient to commence a Depository for a county Union; and all your sales will be for ready money, unless your committee, by special vote, grant a credit to any poor or new sunday school; this amount, once raised, will be a perpetual capital for replenishing your Depository; thus you will confer a large benefit on sunday schools, without burdening your own finances, and may, in time, with very little exertion, provide a stock fully adequate to supply the largest wants of all the sunday schools in your district.



## VI.

## DIRECTIONS FOR FORMING SUNDAY SCHOOLS.

[The following directions are taken from a valuable work, entitled "Plain and Easy Directions for forming Sunday Schools," which we heartily recommend to teachers. It is for sale at the Depository, 148 Chesnut street, Philadelphia.]

The following directions are intended to guide such as are desirous to establish Sunday Schools, either in cities or country towns; and as *general* utility is designed, they will be given with much plainness, and the remarks be entirely practical.

*Directions to establish a Sunday School.*

It is an observation claiming particular attention, that—"it is a desirable and important point in establishing Sunday Schools, to obtain the aid and patronage of ministers of the gospel to these institutions, that seem designed to promote the success of the holy work committed to their own hands." It should, therefore, be a first step to secure their interest for the object, for it is of importance that each school be in immediate connexion with the village pastor, or if in a city, with the minister of the neighbouring district, and under the care and protection of the church. Whenever it may be intended to establish a Sunday school, it will be necessary to make it a subject of conversation and of inquiry for some weeks previous to forming it;\* and before any measures are taken to invite or collect together scholars, a meeting should be held to arrange for its establishment, at which three points are to be considered—*means* to procure books, and other requisites—the obtaining of a *place* to hold the school—and *teachers* to conduct it. At this meeting, also, three or four should be appointed, to obtain subscriptions and donations of either books or money, and to procure the names of such as intend to become teachers. The meeting should be adjourned to the same day of the week following, at which time those before appointed to obtain subscriptions should report; the names of the teachers procured should be called over, and the place for holding the school should be appointed. Then the subscriptions and collections should be put into the hands of the teachers, to whom the matter may be now committed, to be carried into effect. A time should be appointed for them to meet for the purpose of arranging their plans. It may here be noticed, that if the measures, concerning which directions have now been given, could be effected by a few individuals, who, without calling a public meeting, would themselves provide and collect funds for the purpose, and obtain also a sufficient number of teachers,—it would prove much better, and greater success would be likely to follow their future operations.—Whatever measures, however, may be taken to effect the purpose, *several meetings* of the *teachers* should take place, regulations be prepared, and adopted, and books be procured, before announcing the time of opening the intended school. For want of such previous steps, many a school declines shortly after its commencement, and not unfrequently is relinquished by its discouraged teachers, under many disappointments and embarrassments: it is, therefore, of importance that the teachers *mature* their measures, and arrange *every thing* previous to commencing their

\* Schools are sometimes formed by travelling agents, sent out by societies; in such cases the whole leisure of such an individual is given for effecting the establishment of a school, and his personal efforts may accomplish the purpose in a few days. The above directions only apply to residents, contemplating such establishments, who sometimes attempt to form schools before maturing their plans.



school;—choosing their superintendent and secretary—procuring the requisite books and papers, both for teaching and keeping the records of the school—adopting regulations for their own proceedings—and rules for the scholars. By doing these things they will avoid much confusion in organizing their school, and feel such a confidence in their measures as will aid and cheer them in all their future proceedings. Let the following directions as to the preparatory measures be strictly attended to. A notice of the following tenor should be read at the church—be published in the newspapers, or in a handbill—read at the parish school—put up at the door of the church or school room, or some public house—and on the guide posts along the road, according to circumstances: if not printed, these should be written in a plain and large hand.—“NOTICE.—It is intended, by Divine permission, next Lord’s day, to attempt the establishment of a Sunday School at —, commencing at — o’clock. All friendly to this object are affectionately invited to attend at —; particularly parents with their children.”

The books required for the records of the school, on the plainest and most economical plan, and particularly suitable for the country, are,—1st, A REGISTER, for the purpose of putting down the names of the scholars as they join the school, the date they enter, their age, parents’ names and occupations, and at what date the scholars leave the school, and such remarks concerning them as may be thought useful. 2d. The SECRETARY’S CLASS-ROLL, for the purpose of inserting the names of the teachers and scholars, according to their classes, that an account may be kept of the teachers’ attendance, and the attendance, conduct, and lessons of the scholars. 3d. A JOURNAL, for the purpose of recording the transactions of every Sabbath. All the accounts of the school may be conveniently kept in three books, and in country places where blank books cannot be procured, two or three quires of paper might be divided and stitched in a paste-board cover,\* over which coarse muslin or linen should be stretched and glued, making a strong and neat book for the purpose, which might be easily ruled by hand, a few pages as needed. The teachers should each have a *class-book*, or class-paper, to record the attendance, conduct, and lessons of the scholars of the division he teaches. A few blank pages should be reserved either in the front, or at the close of these class books, for the purpose of such memoranda as the teacher may find useful to himself, or for the benefit of his scholars—such as residences, ages, progress and improvement, habits and dispositions, characters of parents,† and capacity of the scholars, and any remarkable facts or anecdotes concerning them.—Where these class books are used it would still be of advantage to keep the secretary’s class roll, as before directed.

The following requisites should be procured for conducting the school; an inkstand, bunch of quills, penknife, two lead-pencils, a slate and slate-pencil, a quire of paper, two alphabet cards, or setts of A, B, C blocks, primers, 1 dozen of Sunday School Spelling Books, 2 dozen Testaments, a Bible, and Sunday School Hymn Book; this supply would be sufficient for a school of fifty scholars. Spelling-books and Testaments should be provided in the same proportion for any number of scholars above fifty, but no additional primers or alphabet cards would be likely to be required for the largest schools. A class box, leather or linen strap should be used to secure the books, and in either case should be marked with the number of the class. If possible all these things should be prepared previous to organizing the school; and the teachers should have several meetings to converse on all the subjects connected with the intended school—should take minutes of their proceedings, and endeavour that none of the particulars here recommended should be neglected. The method of instruction should be decided

\* Bonnet paper.

† When the Class Books are liable to be exposed, prudence requires that the last particular be omitted and transferred to the private memorandum of the teacher.

on, and the appointment of the teachers made to the several departments of the school—and if *selected lessons* are to be used, as are proposed in these directions, these should be arranged and adopted—and at the last meeting of the teachers the following order of proceedings for the commencement of the school should be drawn up and put into the hands of the superintendent.

*Order of proceeding at the opening of — Sunday School.*

1. Direct the boys and girls to separate seats.
2. Sing an appropriate Hymn.
3. Prayer offered by Mr. ———
4. Address by Mr. ———
5. Divide the scholars into classes and examine them.
6. Call the list of the classes and make divisions of ten, and appoint a teacher to each, and direct them to give instruction.
7. Give charge to the teachers and scholars on their relative duties.
8. Superintendent and Secretary to copy the names from the lists into the roll.
9. Call the roll, mark the attendance of scholars and teachers, and prepare to close.
10. Direct each scholar to bring on paper his name and age—parent's name and residence.
11. Address by Mr. ———.
12. Closing Hymn and Doxology.
13. Dismiss the scholars, class by class,—the girls depart first.

COMMENCEMENT OF THE SCHOOL.

Early on the appointed day, the superintendent, secretary, and teachers, should appear at the place appointed for holding the school,\* having their books in class boxes, or secured with leather or linen straps; the blank books for the school records, and a copy of the regulations that have been adopted at a previous meeting, and every other requisite, taking care to select a suitable hymn to be sung, or chapter to be read,—and thus duly prepared, let them await the assembling of the meeting, directing the children as they enter, to take their seats—the girls and boys in separate divisions—commence the meeting at the appointed hour, by singing and prayer, with a suitable address, or portion of the Holy Scriptures—after which the superintendent should say, “we are now ready to organize and arrange the school.” He will then proceed to read the regulations—the following is offered as an example.—He says, “attend to the regulations of this Sunday School.”

*Regulations of the ——— Sunday School, or the Sunday School of ———.*

1. This School shall be called ——— [Here insert the name of the school.]
2. It shall open at 9 o'clock in the morning and close at a quarter past 10, and open again at 1 o'clock, P. M. and close at half past 2 o'clock.†
3. It shall be conducted by a superintendent, secretary, and as many teachers as shall serve to conduct its several classes.
4. The office of superintendent and secretary shall expire by limitation

\* Teachers should not be discouraged in regard to a place of instruction—if a school room cannot be had, the church may be used—a private dwelling, or even a barn. Schools have sometimes been held in the open air. A school room in the vicinity of the church would, however, be preferable.

† The hours should be appointed to conform to the time of worship, so that the teachers and scholars should not be kept from the sanctuary.

yearly, and a new election take place at the last quarterly meeting in the month of ———.

5. The duty of the superintendent shall be to direct the general concerns of the school, take care of the books, and see all the regulations carried into effect. The duty of the secretary shall be to record all the proceedings of the school in the "Journal," "Register," "Secretary's Class Roll," and "Superintendent's Directory," and to report to the superintendent and teachers the state of the school and the attendance of the teachers and scholars quarterly; and shall yearly render a brief report of the progress and success of the school to the Pastor with whom it may be connected.

6. Each teacher shall be regular and punctual in his attendance, and shall remain with his class the *entire time* of teaching. He shall not retire from the school room without giving notice to the superintendent; and if obliged to be *absent*, should signify it to the superintendent, and if possible procure a substitute to instruct his class.

7. No teacher shall appear with a rod or cane in his class; but they shall maintain order in their several classes by the most *temperate* measures. They shall deliver over all disorderly scholars to the superintendent, whose duty it shall be to reprove them, and to take such other measures as may ensure their good order and obedience.

8. The superintendent and teachers shall occasionally visit the scholars and their parents. Such an intercourse will greatly aid them in enforcing the rules of the school, and promote its interests in many other respects. The absentees shall be visited by the superintendent or teachers every week.

9. Yearly selections of scriptures shall be arranged for the use of the school, so that every class shall receive instruction on the same lesson at the same time—these portions shall be short, and the lessons, as appointed, shall be announced at the close of the school on every previous Sabbath; and it shall be the duty of the teachers and scholars to prepare themselves for this lesson, by a careful attention to it during the week. An examination on these lessons shall take place quarterly.

10. No scholar shall be permitted to retire from the school room without the consent of the superintendent.

11. Meetings of business shall be held quarterly, viz: on the last Monday in ——— last Monday in ———, &c. &c.

12. A meeting for prayer\* shall be held by the teachers the ——— of every month.

13. The scholars and their parents shall be convened yearly at the church, or school room, by invitation; and a sermon or address given by the Pastor, a brief report made, and other exercises, at the discretion of the superintendent, as shall be calculated to excite an interest in regard to the institution.

On concluding the reading of these regulations, the superintendent says; all you who are to be teachers in this school, do you consent to be governed by these regulations?—if you do, signify it by holding up your right hand. This measure will make known who are to be the conductors of the school; and this formal ratification of the by-laws of the school in the presence of the scholars and their parents, will be found to have a most salutary effect. The superintendent will next proceed to read the rules for the scholars, of which the following are given as an example. He says, "attend to the rules of our Sunday School."

\* Meetings for business and prayer should be appointed at such seasons as the teachers are least engaged in other duties.



*Rules of the Sunday School of ———.*

Every scholar shall keep from habits of idleness—Sabbath breaking—lying—swearing, and stealing—indecent conversation, or any other habits contrary to the word of God, and the good order and peace of society. They must be *regular* in their attendance, and appear exactly at the time of commencing school—they must not loiter by the door of the church or school-room, but go in as soon as they come there—and must go directly to their seats when they come in—they must be attentive and diligent to learn while in school,—and also improve as time allows while at home. They must obey the superintendent and *all the Teachers* of the school—be kind and good natured to one another—they must go to and from school in an orderly and quiet manner—no rudeness nor riotous conduct in the streets or roads—these things are always improper—but particularly wicked on the Sabbath day. They must take good care of their books—all those who are able to read must read a chapter in the Bible every day. They must attend worship on the Sabbath and strive at all times to be diligent and industrious—always *tell the truth*, and in all things be obedient to their parents, guardians, and teachers, and to the rules of this school.

On concluding the reading of these rules, the superintendent says,—you who are to be scholars in this school attend!—you have heard these good rules—if you agree to them and will strive to mind them all, please to hold up your right hand. Having thus announced and formally adopted these regulations, the next measure will be to organise and arrange the school after the following method. The superintendent says,—“ We will now attend to examine and class the scholars, and appoint to them their teachers. All the scholars will please to pay particular attention to me.” He will then stand in some place apart from the rest, and thus begin to call the scholars : “ All the children who can only say in the A B C and a b—ab, will please now to come here by me.”\* The first class being thus separated, he takes another place, and says,—all the children who can only spell easy words will please to come here. Then taking a third place, he will say,—all the children who can only spell and read in the easy reading lessons will please to come here—and then going to the remaining scholars he will say,—all these scholars I suppose can read in the Testament—as many of you, dear children, as think you can read well and without mistakes will please to stand up. The secretary, assisted by one of the teachers, should directly on the separation of the first division begin to examine the scholars and take down their names, making such alterations as they find necessary, but it will be generally found that the scholars will thus very nearly class themselves. The most convenient and proper arrangement of a Sunday school, is to form all the scholars into four classes, the *first* class comprising all the alphabet and a b—ab scholars—the *second* class, those that spell in easy words—the *third*, those who can read in the easy reading lessons, and the fourth those who read in the Bible or Testament. These four divisions (or more properly speaking *classes*) should comprise all the different grades of advancement among the scholars. The whole school being thus divided, these divisions should be called classes, viz. A B C class—spelling class—reading class—Bible or Testament class—which classes should be apportioned into divisions of ten to each teacher, and should be each distinguished by the number of the division and of what class; for example, the first and second division of the A B C class; the first, second and third division of the spelling class, and so on. According to this plan, the secretary and teacher who are examining the scholars for the purpose of classing them, should have slips of paper headed

\* The teachers should at this time be seated among the scholars—should explain each call, and direct their movements—for example, at this call they should say to them, “ The A B C scholars go,” “ The A B ab scholars go.”

1, 2, 3, 4; and as they examine them, should put down their names on the proper list; and when they have gone through all, and taken down their names, let the superintendent then say, "We will now divide these classes and put each division under the care of a teacher." He then takes the list from the secretary, and going to the bench or place appointed for the alphabet class, calls the children to their seats, according to the order of their names on the list, making divisions of eight or ten scholars. The first division should be marked on the list 1, and the next division of eight or ten marked 2, drawing a line through the list, to denote these divisions, in this manner, taking all the A B C scholars. Then passing to the bench or place appointed for the spelling class, he will proceed to call the names on list No. 2, apportioning them also into divisions of eight or ten, denoting each division as before by drawing a line across the list, and inserting the number of the divisions, from 1 and upwards, till all the spelling scholars are included. He proceeds in this manner with the Reading and Testament classes, till all the scholars are thus divided and seated in their proper places: then returning to the A B C bench the superintendent will say, "This is the 1st division of the first class, whoever pleases to teach them will be so kind as to come and receive the cards and put them to their lessons." (One of the teachers who has consented to teach the A B C class should here come forward.) Coming to the seat of the next ten, he will say,—this is the 2d division of the first class; and then say as before—thus appointing a teacher to each division of the alphabet class, and then proceed in the same manner with the 2d class, 3d class, and 4th class, and all their divisions, saying at every ten, this is such a division of such a class, whoever will teach this division will be so kind as to come and receive the books and put them to their lesson.\* By these measures all the classes will now be engaged in receiving instruction, the method of proceeding in which being known to the teachers previous to the commencement of the school, there is no hindrance. The superintendent having completed the duty of organizing and arranging the classes, visits each station, and makes known the name of each teacher to the scholars of his class, saying, "Attention the scholars of this division! This your teacher [— — —] is now appointed to instruct you. You are put under his care, and must obey him and be attentive to his advice and instruction. It is your duty to do so—good manners and kindness require this of you—it is according to the direction of God's Holy Book, and according to the wishes of your guardians and parents, and it is according to the rules of this school—at all times mind the orders and attend to the instructions of Mr. ———, your teacher; and the blessing of God be with you; and may the truth of the Bible, and his Holy Spirit make you '*wise unto salvation*,' so that you may be prepared to meet your God, when you shall be called out of this world. Harken, O children! be ye ready to enter into *eternal life*." Then turning to the teacher he shall say, — — — these children are intrusted to your care to instruct, as you have ability; God requires of you the exercise of the talents he has bestowed upon you; use them diligently for the profit of the souls of these scholars now intrusted to you, and watch for *them*, as one that shall give an account to God; always remembering that they have immortal souls and that their bodies also rise again at the general resurrection—and that according to their knowledge of God in this world will be their happiness or misery in the world to come. You and your class are hastening to eternity, may the blessing of Almighty God be with you and these dear children; and may your appointment to this station be for

\* The arrangement of teachers to the different classes, as before directed, is decided on previously, but this formal method of appointing them to the particular divisions will have a good effect on the order of the school. Whatever is methodically arranged and systematically begun is likely to proceed with good order and precision.



the better, not for the worse." The superintendent will thus proceed through all the divisions of the school, repeating the same words; after which the school may be considered as completely organized. By these easy methods the school is arranged at the first meeting; and while the teachers are proceeding to instruct, the superintendent and secretary may be engaged in copying the names of the scholars from the lists into the secretary's class roll; and at the close of the school call their names and mark their attendance; and mark also the attendance of the teachers. Before dismissing them, give out the appointed lesson for the next Sabbath, and request each scholar to bring his name and age, parents name and residence, on a slip of paper the following Sabbath, and give them a few words of advice about their lessons and duties at home. If the pastor or some other friend of the institution is present, a general address at this time might be very profitable to the teacher and scholars. In conclusion let a suitable hymn be sung and dismiss them class by class, the girls departing first. The future good order and discipline of the school will depend very much on the proceedings of the first day. Order is delightful, and although it imposes restraint upon the scholars it will be found to be pleasing to them in the practice; and the first impression of the management of the school will ever have a very great influence upon their minds. Therefore let all engaged in this pious pursuit, ever bear in mind the following golden maxims.

*ORDER in all your plans*—and *EXAMPLE in all your ways*—will crown persevering efforts with success. The *discipline* of every teacher should begin with *HIMSELF*.

### *General Remarks on Sunday Schools in the Country.*

The character of Village Sunday Schools, and those established in more unsettled parts of the country, where the number of inhabitants is small and scattered, vary with the circumstances of the population. Some villages have no settled minister, and enjoy the privileges of the gospel ministry only occasionally; some neighbourhoods very irregularly, and others at stated, but distant periods. The arrangements of the Sunday school will conform to these circumstances; for, as has been before suggested, it is always desirable to nurture the minds of the scholars with a due regard for the services of the sanctuary on the Sabbath; and whenever public worship is held in the vicinity of the school, the scholars should attend; and when there should not be public worship and preaching, it should be the duty of the Superintendent so to arrange the closing exercises of the school, as to supply the place of it, and to preserve something of a similar form. Where schools are so circumstanced, a larger proportion of the time may be given to the ordinary plans of instruction; but it would be prudent always to reserve sufficient leisure for pursuing the usual order of worship practised at social Prayer Meetings; for example, after the usual instructions have been given in the classes, the signal should be given to close the school, and the books should be put up, and arrangements made for commencing worship. If the scholars are seated separately in the school-room they should be brought together, and teachers and monitors appointed to preserve order in the several divisions. Commence by singing—then a prayer should be offered up, and next a portion of scripture read and another hymn, then should follow some remarks on the portion read, and a brief exhortation from it; then close with prayer and a doxology. These exercises might be occasionally discreetly varied by reading a tract, or some short narratives of pious children, or sermons for children; such as Burder's, Nott's, Doddridge's, and others. The plan here suggested will be found to be very useful in interesting the scholars, and being somewhat in the form of public worship, would accustom them to Sabbath duties, and would tend to preserve in their minds a remembrance and regard for the worship of the sanctuary. Should there be accom-



modation in the school-room the parents of the children might be invited to attend at the commencement of this social worship; and their attendance would be of mutual benefit to themselves and the school; and this measure might eventually prove successful in introducing the regular ministration of the gospel in places now destitute; and, with the divine blessing, might make a "Pathway in the wilderness for our God"—"open rivers in high places, and cause the parched valleys to flow with refreshing streams, and the dry land to be springs of water."—This plan of social worship is of greater importance than may be allowed on the first consideration of it; but the practice of it is easy, and an hour thus reserved, when the circumstances of the school require it, will be found on experience to promote the prosperity of the institution; it will offer new means of instruction to the scholars, and new sources of gratification to their teachers, and extend religious instruction and the privilege of divine worship to the adult population of the country where no church is organized, nor the means of grace enjoyed; and would cherish in the minds of the scholars a proper regard for the duties of public worship on the Sabbath, which would prove beneficial to them in after life. As the opportunities of meeting on week days are but few, and many inconveniencies attendant on the assembling of teachers in country places, it may be remarked, in regard to prayer meetings, that they should be held on the second Monday in each month, which arrangement would enable the teachers to observe the *Monthly Concert of Prayer for Sabbath Schools*, which is now stately held at that time by all the Sunday school societies in the United States. At these meetings suitable portions of scripture should be read, and such narratives and facts in regard to Sunday schools, and information on the plans of conducting them as can be obtained.\*

Owing to the inconvenience arising from the inclemency of the weather, and the consequent badness of the roads, Sunday schools in the country are usually suspended during the winter season: but the necessity and propriety of this measure is questionable, and in few cases can it be actually necessary. It will be found that a proper zeal and spirit of perseverance on the part of the teachers, would be imitated by their scholars, though their residences might be scattered and distant from the school-house. It is much to be regretted that it should so generally be thought necessary to close Sabbath schools in the country during the winter months.† It may be recommended when they close the school for the winter months to adopt the following plan. Let each teacher at his own house, take charge of and instruct such scholars as live in his immediate neighbourhood, and pursue at convenient hours on the Sabbath, the accustomed instruction. Let the teachers have a stated time of meeting to converse together and report the progress of their classes; and once during the period of recess let all the scholars and teachers be assembled at the usual place of meeting, and if the funds of the school allow of it, distribute to each a tract; have an address, singing and prayer; and hear the recitation of lessons that have been learnt, or examine on the instruction given them since the closing on the school. This measure would serve to cherish in them a lively interest in the concerns of the schools, and would dispose its members to meet together on the ensuing spring with greater alacrity and satisfaction. The accomplishment of this plan would be productive of much benefit; yet a great loss would be sustained by the suspension of the school during the winter, and every effort should be made to continue instructing through the whole season.

\* For this purpose it would be useful that teachers unitedly subscribe to some religious newspaper or S. S. periodical. The American S. S. Magazine, published at Philadelphia, price \$1 50 per annum.

† That it is practicable has been proved in several recent instances, both in Pennsylvania and New York.

## METHOD OF INSTRUCTION

One general system should be followed by the teachers ; and similar plans for its application should be adopted by *all*. The methods of instruction adapted to each class should be written down ; and every teacher should strictly adhere to it, introducing no new plans without the advice and consent of the Superintendent. As the principal care of Sabbath schools is *religious instruction*, provision in this particular should be made for *all the classes*. For this end, an easy and useful plan suggests itself—that of *selected* or appointed lessons for each Sabbath. These should be portions of scripture not exceeding 15 or 20 verses ; which the teacher should study and meditate during the week, making diligent inquiry on it, by every help within his reach ; thus duly preparing himself to give thorough instruction on the subject, and ready to answer any inquiries that may be made by his scholars. At the opening exercises of the school some prominent passage of the portion should be the grounds of such remarks as may be made by the Superintendent or Teacher who may address the school at such seasons ; this would pleasantly open the way for instruction on the whole portion afterwards, to be given by the teachers in their several classes. The method of instruction by the Superintendent should be *plain* and familiar—his remarks illustrated by easy similitude, referring to but *one* point, and enforcing but *one* precept in any particular address. Adhering to this maxim, his addresses will be, as is required, both *short* and easy—will better enlighten the young mind, and sooner make their way to the heart. These remarks are to be considered by *all* the teachers, in whatever plans they may adopt to enlighten and improve their scholars, as the principles they enforce are equally applicable to all. Instruction in Sunday schools properly comprises three methods, viz. *expounding*, or exposition of the subject of instruction ; *catechetical*, or asking questions on the subject ; and *exhortation*, or reviewing the subject ; and in a familiar address, making an appropriate application of the doctrines and precepts of the lesson to the circumstances of the individual learners, for the purpose of impressing the subject more certainly on the mind. For these important ends—exposition should be *plain* and methodical ; catechetical instruction, *close* and varied ; and exhortation, *brief*, and given with earnestness of manner. These three particulars will be included in part or altogether, in every method that may be practised to convey instruction in Sunday schools.

## DIRECTIONS FOR THE MANAGEMENT OF A SUNDAY SCHOOL.

The management of a Sunday school consists in a discreet and judicious application of the principles on which the institution is founded, and the practical exercise of those plans and methods, that may have been concerted to carry its objects and designs into effect.

It comprises two points ; the *government* or discipline of the school in all its departments, and its *arrangement*, or the devising of such plans of building, furnishing, and arranging the fixtures of a Sunday school room, as shall afford appropriate and convenient accommodations for the scholars, and at the same time give facility to the operation of the instructors in teaching and disciplining their classes. In the management of Sunday schools care should be taken to provide for regular and stated meetings, both for prayer and for transacting the business of the school. These meetings, either for prayer or business, should be held on some week-day evening ; and some one should be appointed always to arrange *previously* the order of exercises at the one, and the order of business at the other, so that no embarrassment or delay may occur when the teachers come together. A uniform method should be practised in receiving scholars, and in accepting the services of teachers, and their regular appointment to a department in the school. The superintendent and secretary should be chosen yearly, by limiting their appointment, difficulties are avoided in case of their inefficiency for the work.



The hours of opening and closing the school, and also all meetings of the teachers, should be permanently arranged, and teachers and scholars be required to be steadily punctual, and no delay should take place in carrying into effect any of the regulations of the school. All the conductors should pursue one particular plan in keeping the several records of the school or of their classes. By-laws should be written for the regulation of the teachers, and rules for the scholars, and these should be statedly read in the school, and at the teachers' meetings for business. Neither teachers nor scholars should occupy any other place than their own in the school room, but should repair directly to their respective stations, as soon as they appear, and should not leave their seat until signified of the closing of the school. Neither teacher nor scholar should be permitted to pass out of the school room without the knowledge of the superintendent. The stations and reading books of the teacher, and the seats and books of the scholars, should be numbered, and neither to be used or occupied by another. *Monitors* should be selected from the classes, to aid the superintendent, secretary, and teachers in maintaining order, and in transacting the business of their several departments. When practicable, the orders of superintendent or teacher should be given by signal. Every scholar should learn the rules of the school, the ten commandments, a short form of morning and evening prayer, and a hymn of praise, under the direction of the superintendent. A system of rewards and punishment should be instituted and applied without *partiality*. Rewards should be so bestowed as not to awaken *pride*, and punishment so administered as not to excite angry feeling. Rewards granted by the society with which the school is connected, or by the liberality of the church, under whose patronage it may be taught, should be publicly bestowed and a set time appropriated for the purpose—the school rewards to be distributed in the classes at appointed seasons. Punishments of any kind should rarely be public, but should be administered privately and with affectionate admonition and counsel. A library should be formed for the use of teachers, scholars, and their parents, and a Librarian appointed for its regulation: the Secretary should have charge of the arrangement of the books and school records, and before the opening of the school, should have them placed at the several stations: he should be assisted by two monitors, appointed for this particular purpose. The Superintendent should have the arrangement of the opening and closing exercises of the school to be conducted by himself, or at his direction, by any of the conductors of the school. At all times these exercises should be short; the teachers should be punctual and attentive at their stations, to preserve order and silence in their own class, and they should be attentive to all the signals and orders of the superintendent, and see them promptly carried into effect. The scholars should be seated during the time of instruction, and only rise for recitations. The superintendent, aided by a *monitor general of order* should pass continually from class to class to observe their arrangement and order, to check any improprieties, and by occasional notice to encourage the scholars in their duties. A report of absentees should be made every Sabbath, and they should be visited by their teachers; but when this is not practicable, the superintendent or secretary should visit the absentees, as it is always desirable that this important duty be performed by those engaged in conducting the school; besides the visiting of the absent scholars; a social intercourse should ever be kept up between the conductors of the school and the families whence the scholars are drawn. The books used in the classes should be examined weekly by the teachers, and quarterly by the superintendent or committee from the society or church patronising the school. All the school books should be deposited in class boxes or bound with leather or linen straps with buckles. Tickets should be forfeited for any abuse of the books or furniture of the school. School rooms should be commodious and airy, and kept clean and well furnished. The scholars should be so arranged in their seats as to be within view of their teacher, and near enough to be heard in a moderate tone of voice; and all



the classes should be so seated as to be perfectly in view from the superintendent's station. "*There should be a place for every thing, and every thing in its place.*" A monitor or some other person should be appointed to keep the school room clean and in good order.

Such is a brief of *Sunday school management*; the principles included are NEATNESS and METHOD, in every arrangement; VIGILANCE, EXACTNESS, and DECISION in the practice and discharge of *every duty*; carefulness of EXAMPLE, affability of manner, and a kind and affectionate spirit to be exercised in all intercourse and dealings with the scholars and their parents.

#### REWARDS.

Prodigality in bestowing rewards is not only injurious to modesty and humility, so desirable in the young, but lessens the value of favours, and ceases to excite to dutiful exertions or diligent pursuit. This evil may in some measure be avoided by the following precautions. Less valuable rewards should be bestowed on the youngest scholars, always reserving some greater privileges or higher rewards, as they advance in the school, and increase in years. The reward tickets might for this purpose be differently rated in the *four classes* of the school, which measure would also stimulate the scholars to seek their advancement, to become eligible for a more desirable grade of reward, and would tend to impress their minds with the importance of those attainments of knowledge to which they are directed. No conspicuous *distinction* should be made among the scholars, and no particular display in the distribution of rewards. This would be alike pernicious in its effects, with the pointed and open reproof of the undeserving, or the public punishments of the disobedient; either is likely to excite some other principle in the heart, to which our depraved nature is more prone; thus rendering the mind less susceptible of good, and less capable of considering the value of those purer motives that should excite them to the path of duty. Almost invariably it will be found that a repetition of *open shame* or *public praise* will render the subjects of them insensible to virtuous excitement, and indifferent either to the favour or displeasure of their instructors. It should here be remarked, that it is, more particularly, pointed and individual notice that is to be disallowed. Rewards *may* be prudently bestowed in a public manner without any pernicious effects, but rather the contrary; for otherwise the hope of stimulating the careless and indifferent would be greatly lessened. Nor should suitable commendation to the meritorious in general terms be withheld; if care is taken to avoid severe or open rebuke reflecting on the disobedient, while the deserving are prudently praised for their well doing. The private bestowment of rewards entirely, would have but little general influence on the schools. But publicly recognising the deserving by the mere bestowment of premiums, without particular individual display or conspicuous praise, would be likely to duly stimulate both the dutiful and disobedient. Such prudential and restrictive measures would tend to excite such a spirit of emulation only as would be proper and consistent with the hallowed principles of Sabbath school instruction; whose care should be to inculcate humility and brotherly love, according to the following scriptural precepts: "Let brotherly love continue"—"Let *love* be without *dissimulation*"—"be *kindly affectioned* one to another with *brotherly love*, in honour *preferring* one another"—"now the end of the *commandment* is *charity* out of a *pure heart*." From the tenor of these precepts it is obvious that such a spirit of emulation as is ordinarily exercised in the educational institutions of the world is erroneous; and however successful may have been its practice in advancing their pupils in worldly wisdom and scholarship, it cannot be sanctioned as an example to be pursued in Sabbath schools, that may be pre-eminent called the schools of Christ; whose pure precepts it should ever be the steady aim of their highly privileged instructors to impress on the opening and tender minds of their young disciples.

## RATE OF REWARDS.

*Maximum.*

Attendance all day with good conduct,	- - -	1 white or blue ticket.
Reciting the lesson of the day,	- - -	1 library ticket.
Good behaviour,	- - -	1 blue ticket.
Every thirty verses Hymns or Scriptures,	- - -	1 do.
Every four texts to prove a doctrine or duty,	- - -	1 do.

Such should be the maximum or highest rates of rewards. The following table would serve to designate the minimum rate of rewards.

## RATE OF REWARDS.

Attendance with ordinary conduct,	- - -	1 blue ticket.
Reciting half the lesson,	- - -	1 do.
Every fifteen verses,	- - -	1 do.
Reciting two proofs on monthly question,	- - -	1 do.

## RATE OF EXCHANGE FOR TICKETS.

Six blue or white tickets may be given for one red. The red tickets may be valued in exchange for books or tracts according to the catalogue rates of the same. Eight library tickets may entitle the owner to the use of the library for one month.

By this plan of redeeming tickets by reward books and privileges to the library, the scholars would have the benefits of a general circulation of suitable and instructive volumes from the library, co-operating with the faithful instructions of their teachers, enticing them to fill up the vacant hours at home, which otherwise would be wasted. Thus they would be kept from associates abroad that would allure them into the paths of sin and disobedience; and the premium books obtained by their tickets, while offering the very same advantages, would serve also as continual tokens of the kind regard and affection of the instructors of their youth, and would often tend to revive their pious precepts in their minds and keep alive their early impressions, and particularly so if a few kind words of advice were inscribed on the blank pages, or a few words of prayer entreating divine blessings on the child were written in either the name of the teacher or the superintendent. The following plan would engage the attention of the scholars to preserve their books with care, and stimulate them with greater interest to obtain them. Every child that perseveres in punctuality, diligence, and correct conduct, should have the privilege of having their several reward books bound in one cover, so soon as they shall have obtained a sufficient number. They should be bound plain and in the strongest manner; an underlay of canvass on the back and corners, would be useful, and a few blank pages of good paper before the title-page, for inscribing the name of the scholar, the name of the school, the date when bestowed, the age of the child, and a few words of prayer and advice, and some suitable Scripture text, under the signature of the superintendent or teacher. The following will serve as an example: "These instructive tracts or books are tokens of affectionate regard from the Sunday School No.—, to —, aged—. They were presented to him at different times, and are now, by the kind favour of his teacher, bound together, that — may long preserve them for his instruction, and to remind him of the pious friends of his youth."

Dear brother—I pray that the word of God may guide you in every good way; and that the Lord may bless and keep you ever.

"Seek ye the Lord while he may be found—call ye upon him while he is near." [Is. lv. 6.]

Forget not the faithful counsels of love and truth that you have received; and still remember one who will ever remember you.

Your affectionate friend and teacher.

I recommend to your attention the following portion of the word of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John iii. 16.]

These plans of reward would result in great benefits to the school, and lasting blessings on the scholars. Reading their premium books, and the volumes of the library, would prove new sources of instruction; and, under proper direction, the excitement to obtain such privileges might be rendered pure and beneficial; while they were faithfully counselled to "strive for mastery" in all their attainments of punctuality, diligence, and good conduct, chiefly to obtain the benefits to flow from it to themselves and others, and to promote "peace and good will" with one another; to gratify affectionate parents and instructors, and to please Him, who ever delighteth to honour and bless the humble and the upright.

Sunday schools in cities embrace many indigent children, in which case the tickets obtained for their punctuality, diligence, and good behaviour, might, at the discretion of the superintendent, and at the choice of the scholar or parents, be redeemed at a certain valuation, for shoes, woollen stockings, mittens, wool hats, &c.\* The tickets usually given should be exchanged for single tickets, rated at the value of those returned. Care should, however, be taken that no tickets in the school bear the denomination of money, as pence or cents. The rating of tickets under the denomination of pence or cents has no doubt been injurious to the interests of Sunday schools. The word marks, good marks, or tickets should be substituted; and then in the redemption of the tickets distributed, Bibles and Testaments might be rated; 30, 50, or 70 tickets or good marks. Privilege tickets to the library for a week might be obtained by 2 tickets or good marks; stockings and shoes, &c. at 20, 30, 50 and 100 tickets.

#### THE LIBRARY.

A Library has been spoken of as connected with the system of rewards. The following directions on the subject will be found necessary to be followed in its regulations and arrangements:—every volume should be submitted to the careful perusal of a committee, and not admitted to the library till sanctioned by them. Much carefulness and decision should be exercised on this rule; some few lines, or a single expression, may prove greatly injurious, in books otherwise unexceptionable; such objectionable phrases, words, or paragraphs, should be blotted out with a pen, and every improper sentiment and exceptionable page should be displaced. The prevalent character of the books of a Sunday school library should be religious; yet many others may be profitably admitted—such as general history, voyages of discovery, natural philosophy, astronomy, natural history, biography and moral tales; but these should be distinguished by some particular mark designating them as inappropriate for Sabbath day reading. All those volumes that are not decidedly of a religious character, should be distinguished by a label of the following description, pasted on the inside of the left hand cover.

\* This is far preferable to the plan of establishing societies for such supplies in connexion with the Sunday school.



## SUNDAY SCHOOL LIBRARY

of

## WEEK DAY READING.

*"Apply thy heart unto instruction, and thine ears to the words of knowledge."*

Prov. xxvii. 12.

*"I would have thee wise to that which is good."*

Rom. xvi. 19.

And all volumes of religious instruction might thus be inscribed.

## SUNDAY SCHOOL LIBRARY

of

## SABBATH DAY READING.

*"So teach us to number our days, as to apply our hearts unto wisdom."* Ps. xc. 12.

*"Trust in the Lord with all thine heart, and lean not unto thine own understanding."*

Prov. iii. 5.

By this precaution, the scholars would be instructed in that propriety and carefulness in the observance of the Sabbath, that becometh Christians, and that should be early impressed on the minds of the young; thus cherishing in them a tenderness of conscience in "remembering the Sabbath day," that would lead them into commendable practices, consistent with the character and privileges of Sunday schools.

The most convenient arrangement of the volumes of the library, and the one requiring the least attention, is an alphabetical arrangement of them on the shelves, according to their titles, and under each letter subdivisions, arranged according to the first vowel contained in the title, and placed in their order of a e i o u and y. A numerical catalogue of the books should be kept, each book bearing its number according to the order in which they have been added to the library. The use of the numerical catalogue is not designed to regulate the numbering of the books, which is of little advantage but for the greater facility of recording in the librarian's ledger the books in use. The librarian's ledger should be composed of paper of a stiff and firm texture. In the first column the names of the privileged scholars are inserted as they present themselves, and are written in ink, the column for the month or quarter, is dated at top with a pencil: and the number of the book, according to the numerical catalogue placed in the column according to the date when issued, written also in pencil; and when returned checked thus ✓ against the number; and at the close of the month these

marks are erased, with a rubber. So that the columns are redated for another quarter, and prepared for succeeding accounts. By this method, time, labour, and paper are saved, and it is preferable to keeping an alphabetical ledger account, with entries of issues and returns of the books. In Sunday schools, the plainest plans of records are ever the best. When any scholar forfeits his accustomed privilege to the library, his name is erased, and inserted at the close of the list when he again presents himself. This easy arrangement and regulation of the library, will be found preferable to the more ordinary plans in use. If thought expedient to number the books, the numbers, according to the catalogue, should be inserted on the label pasted inside the left hand cover; which has been directed for distinguishing the Sunday and week day books.

### *Regulations of the Library of the Sunday School of ———.*

1. No book shall be issued from the library for a longer period than one week; and if not perused by the scholar during that period, it must be returned, and again issued.

2. The scholars shall use all books committed to their hands with much care; neither turning down the leaves, rubbing or tearing the pages, scratching or breaking the cover, or defacing the title on the back, or the label within the cover. They shall not expose the books to the heat of the fire, or put them in such places where they may be likely to be injured, by smoke, grease, or water; and shall not allow them to be in the hands, or within the reach, of little children, under six years old.

3. Good conduct of the scholars at home will entitle them to volumes from the adult department of the library, for the perusal of their parents, and other friends, at home.

4. Any scholar abusing the books, contrary to the above rules, shall forfeit, 1, 2, or 3 tickets, according to the injury done; and losing any of the pages, shall pay half the value of the book; and losing a volume, they shall be required to pay a sum equal to its original cost.

5. As the privileges of the library are very great to all those scholars admitted to receive such advantages, they should with gratitude consider such benefit; and give great attention to the above rules, requiring a careful preservation of the books they read: and they are reminded of the wise counsel recorded in Proverbs—"With all thy gettings get understanding. Lay fast hold of instruction, she is thy life."

Signed, by order.

——, Sec'y.

——, Sup't.

——, Librarian.

## FIRST YEARLY COURSE OF SCRIPTURE LESSONS, FOR SUNDAY SCHOOLS.

### FIRST QUARTER.

Less. Ch. Gospel. Verses.

- 1—1—Luke 5 to 25. The appearance of the angel Gabriel to Zacharias, to foretell the birth of John the Baptist.
- 2—1—Luke 26 to 38. The appearance of the angel to Mary, to foretell the birth of Christ.
- 3—1—Luke 57 to 80. The birth of John the Baptist.
- 4—2—Luke 1 to 20. The birth of Christ, and the appearance of the angels to the Shepherds.
- 5—2—Luke 21 to 38. The presentation of Christ in the temple, and blessing of Simeon and Anna.

- 6—2—Matt. 1 to 23. Jesus sought by the wise men—the flight into Egypt, and the massacre of the children of Bethlehem.  
 7—2—Luke 40 to 52. Christ is taken to Jerusalem at twelve years of age.  
 8—3—Luke 1 to 22. Christ is baptized by John the Baptist, who is preaching in the country about Jordan.  
 9—4—Matt. 1 to 11. Christ's temptation in the wilderness.  
 10—1—John 1 to 14. The divinity of Christ.

## SECOND QUARTER.

- 11—1—John 15 to 34. The testimony of John the Baptist, concerning Christ.  
 12—1—John 35 to 51. Christ obtains his first disciples, Andrew, Peter, Philip and Nathanael.  
 13—2—John 1 to 22. Christ performs his first miracles at Cana; goes to Jerusalem, and cleanses the temple.  
 14—4—Matt. 12 to 25. Christ preaches in Galilee, calls several disciples, and performs miracles.  
 15—6—Luke 6 to 19. Christ heals a man with a withered hand: he chooses his twelve Apostles.  
 16—7—Luke 1 to 17. Christ heals a centurion's servant, and raises a widow's son.  
 17—8—Matt. 18 to 34. Two persons propose to follow Christ; his answers; he calms a tempest; casts out devils.  
 18—5—Mark 22 to 43. A woman is healed of an issue of blood by touching Christ's garments; the daughter of Jairus restored.  
 19—10—Matt. 1 to 16. Jesus instructs his twelve Apostles and sends them forth to preach.  
 20—11—Matt. 1 to 15. John the Baptist sends two disciples to Christ to inquire if he is the Messiah; Christ's answer and testimony concerning John.

## THIRD QUARTER.

- 21—6—Mark 14 to 29. John the Baptist beheaded.  
 22—6—Mark 30 to 44. The Apostles return to Jesus, and go with him to a desert place, where he feeds five thousand men with five loaves and two fishes.  
 23—5—John 1 to 18. Christ heals a lame man at the pool of Bethesda.  
 24—16—Matt. 13 to 23. Christ asks his disciples whom they suppose him to be, and foretells his death.  
 25—17—Matt. 1 to 13. Christ's transfiguration on a mountain.  
 26—17—Luke 11 to 30. Christ heals ten lepers, and speaks to the Pharisees about the kingdom of God.  
 27—11—John 1 to 27. Christ goes to Bethany to raise Lazarus.  
 28—11—John 28 to 46. Christ raises Lazarus from the dead.  
 29—12—John 1 to 11. Christ is anointed by Mary.  
 30—19—Luke 28 to 48. Christ enters Jerusalem, weeps over it, and foretells its destruction.

## FOURTH QUARTER.

- 31—26—Matt. 14 to 35. Christ foretells his being betrayed, and institutes the Lord's Supper.  
 32—26—Matt. 36 to 56. Christ in the garden of Gethsemane, and there betrayed by Judas.  
 33—26—Matt. 57 to 75. Christ is tried before Caiaphas, and denied by Peter.  
 34—27—Matt. 1 to 23. Judas hangs himself; Christ tried and condemned by Pilate.  
 35—27—Matt. 24 to 44. Christ's crucifixion.  
 36—27—Matt. 45 to 66. The burial of Christ.  
 37—20—John 1 to 18. The resurrection of Christ.



- 38—24—Luke 13 to 35. Christ appears to two disciples, going to Emmaus.  
 39—21—John 1 to 25. Christ appears to his disciples, when fishing.  
 40—24—Luke 36 to 53. Christ's appearance to his Apostles and others, and his ascension.

The foregoing selections, embracing the history of our Saviour's life and miracles, constitute the first of a series of courses intended to be published yearly—each course to consist of 40 lessons, with a book of questions. The last Sabbath in each month should be devoted to reviewing the lessons of the month, and such other purposes as may suit the circumstances of the different schools where this plan of instruction is adopted. The second yearly course of lessons will embrace the public and private instructions of our Saviour, and will complete the selections from the gospels. The third will probably be taken from the Acts, &c. &c.

(No. 1.) REGISTER OF ——— SUNDAY SCHOOL.

No.	Entered.	Names.	Nativity.	Parents name and occupation.	Remarks.
1	1824. Aug. 20.	Abm. Stevens	July 1815.	James Stevens, Baker.	Careless and will not come —Left Jan. 1827.
2	: :	George Earle	April 1818.	Widow Catharine Earle.	Left the city for —, Aug. 1827.
3	Nov. 5. 1825.	Wm. Simpson	July 1820.	With J. Taylor, Bookbinder.	Died June 10, 1825—(ty- phus fever.)
4	Sept. 9.	Dan. Barnes	May 1817.	John Barnes, Shoemaker.	Left school by request of parents.
5	Dec. 5.	George Hill	Jan. 1813.	Amos Hill, Grocer.	
6	: 12.	J. Storms	Sept. 1815.	Wm. Storms, Hatter.	

*Note.* 1st Column will record the number admitted into the school, a fact not only pleasing to be known, but by comparing the number admitted, with the number in present attendance, and the average through a course of years, it will exhibit the character of the school, and the utility of its plans. Those plans are most efficient when they secure the attendance of the same scholars for several years, and, of consequence, keep the *numerical register* from *increasing*, while the roll of the school continues full. Where teachers fail exciting an interest with the parents and children, the average of attendance is small, the register increases, and the roll-book shows but few attending scholars.

(No. 2.)

## SECRETARY'S CLASS ROLL.

NAMES.	May.			
	1	8	15	22
ALPHABET CLASS.				
James T——, Teacher.	×	×	×	×
William Simpson, - - - -	✓	✓	✓	✓
Samuel Brown, - - - -	×	×	×	×
James Smith, - - - -	×	×	×	×
SPELLING CLASS—1st Section.				
Wm. B——, Teacher.	×	×	×	×
Abraham Stevens, - - - -	×	×	×	×
William Wallace, - - - -	×	×	×	×
2d SECTION.				
Edward Dey, Teacher.	×	✓	×	×
James Downer, - - - -	×	✓	×	×
Alfred Buckner, - - - -	✓	✓	×	×
FOURTH CLASS.—1st Section.				
Edward S——, Teacher.	×	×	×	×
George Earl, - - - -	×	×	×	×

*Note.* A space should be left between the Classes and Sections of Classes, to admit of inserting additional names.

Observe this mark (.) may be used to signify bad conduct, morning or afternoon, marked above or below (:); this (✓) signifies late. Morning attendance marked from right to left, thus (✓); Afternoon, thus (✓) from left to right. If schools be held only once on the sabbath, a single cross or line will be sufficient.

(No. 3.)

## JOURNAL.

<i>Account of Scholars.</i>	<i>Remarks.</i>
Number of Scholars brought forward - - 120	SABBATH MORNING, AUG. 20.
Received Boys - - 5	Superintendent opened School with usual ex-
Girls - - 2	ercises; present—
127	Boys 73 } and { 5 Teachers.
Left - - - 2	Girls 25 } { 1 Absent.
Present number 125	98 6
	125 Total Register.
	98 Present.
	27 Absent.
	AFTERNOON.
	A. B. opened the school with usual exercises ;
	present—
	Boys 68 } and { 6 Teachers.
Total Register 125	Girls 37 } { 0 Absent.
	105
	125 School Register No.
	105 Present.
	20 Absent.
	Visited by a Missionary, who affectionately ad-
	dressed the school; at his recommendation we
	shall introduce the following improvement, viz :
	A quarterly examination at the church ; parents,
	&c. to be invited.

*Note.* When but one School is held, omit the word Morning or Afternoon.



(No. 4.)

## SUPERINTENDENT'S DIRECTORY.

*Hudson street.*

<i>Names.</i>	<i>With whom.</i>	<i>Where.</i>
Jos. Simpson	Parents	195—yellow brick house—(up stairs.)
Jno. Bogert Samuel Hill	Mr. Hill Grandfather	Corner of Varick. 220—near Dodd's Book-store.
Wm. McDermot	Parents	White frame house—front room below.
Henry Howard Wm. Hart	Mr. Wilson Uncle---D. Price	Shoe store, 187. In the rear of 190—pass through the alley
Jacob Benson	Parents	Corner of Spring street.

*Note.* The Directory contains a page or two for each street or road in the district, and when the scholar removes, erase the name, and put it in its proper place. Much time and trouble will be saved by adding some particulars beside the number of their residence. Such as—above stairs, or below—back or front, &c.

(No. 5.)

## TEACHER'S CLASS BOOK.

<i>No.</i>	Class No. 15. Wm Taylor, <i>Teacher.</i>	<i>May.</i>				
		8	15	22	29	5
1	William Roper - -	X	X	X	X	X
2	John Dobbs - - -	X	2 X	3 X	4 X	P X
3	Nicholas Hill - -	X	2 X	3 X	4 X	H X
4	John Shaw - - -	X	2 X	3 X	4 X	P X
5	Asa Muller - - -	X	2 X	3 X	4 X	C X
6	B. Gill - - - -	X	2 X	3 X	4 X	H X
7	C. Varick - - -	X	2 X	3 X	4 X	P X

/ Present A. M.

\ Present P. M.

/ Late A. M.

\ Late P. M.

1, 2, 3, &amp;c.—1st, 2d and 3d lessons recited.

The last Sabbath in the month, no scripture lesson is taught. The scholars recite proofs on monthly subjects, scripture catechism and hymns, signified in the column for lessons by P. C. H—Proofs, Catechism, Hymns.

These Class Books should each comprise pages sufficient for one year.

(No. 6.)

## TEACHER'S MONTHLY REPORT TO THE SUPERINTENDENT.

*Report for May, 1825, of Class No. 15—A. B. Teacher.*

	<i>No. of times present</i>	<i>Les- sons recited</i>	<i>Behaviour</i>	<i>General Remarks.</i>
William Roper	8	1	good	Intends leaving school.
John Dobbs	9	2	indifferent	Lately apprenticed.
James Ball	4	2	bad	Irregular.
J. Shaw	10	4	good	Learns proofs and lessons always.
Asa Muller	10	3	good	Has moved to 17 Varick street.
B. Gill	10	4	good	
C. Varick	3	0	improving	Has been sick.
A. Smith	6	1	indifferent	Irregular, but punctual.

(No. 7.)

## LIBRARIAN'S REGISTER.

<i>Names.</i>	<i>May.</i>		
	9	16	23
James Hart	No. 15	No.	No. 73
George Green	-	140	
Thomas Price	-	✓ 2 87	
Joseph Nexen	-	✓ 52 100	
Robert Boyd	-	✓ 10 37	87

*Note.* In the first column is inserted the names of such who are privileged to the use of the Library—when forfeiting their privilege, the name is erased, and added again when required. In the second, the number of the volume is inserted in pencil-mark, and when returned it is erased, and the numbers of succeeding volumes inserted. The paper for this record should be of a firm texture; if thin, the frequent erasure of the numbers would soon render it useless.

## REPORTS

OF

### AUXILIARY SOCIETIES.

#### VII.

##### MAINE.

*From the Report of the MAINE SABBATH SCHOOL UNION, January, 1827.*

Notwithstanding the unfavourable circumstances which have delayed their progress, your managers have full confidence in the ultimate success of the great objects we have in view. A new exertion, for the coming year, to make those objects more extensively known, and to wake up the Christian community, in their behalf, will, we believe, put a new aspect upon the plans and wishes of our society. We cannot think, that an institution which has proved so extensively beneficial in *other* states, can fail of success in *this*. Indeed it has not failed; though our anticipations have not *all* been realized. The reports already received from the few auxiliaries we have named, will sufficiently prove that something has been done, and that that something promises the final completion of our hopes.

#### VIII.

*The Report of the Sabbath School Society of the first Congregational Society in NORTH YARMOUTH, says—*

The school for the present season was organized on the second Sabbath of May, and closed the second Sabbath in October. Previous to the opening of the school, it was determined that some one of the managers should visit every family in the parish, to urge upon the parents, as well as the children, the importance of Sabbath school instruction. The whole number of scholars who have attended is 140. Their attendance has averaged about 115. The number of teachers about 40. The school was held during the intermission of divine service, and was limited to one hour in duration. The school is thought by the managers, to have been more orderly and more punctually attended, than in any former season. Parents have generally encouraged it, and have often remained during the recitations. The teachers have been very constant in their duty, and manifested much interest in their charge. We have no striking effect to relate, but yet are not without evidence that some good has been effected. The interest that has been manifested, and the order, attention, and solemnity, which has usually pervaded the school, were tokens of good. One member of the school gives evidence to his friends, that a change has been wrought upon his heart.



## IX.

*The Report of the Waldoboro' Union, says—*

The only stimulus offered, to excite the children to exertion, was the privilege of drawing a book from the library. And we do most cheerfully add our testimony to that of others, to the utility of a judiciously selected library for children. Our children have not been satisfied with reading the books once ; they take them out, and read them again and again.

## X.

*The Report of the Thomaston Sunday School Union, remarks—*

The schools connected with this society have not been in operation long enough to enable the managers to judge with accuracy respecting their improvement. Yet it has been such as to give encouragement to renewed exertions, and a confidence of future success. One of the instructresses, and three of the scholars, have been removed by death. The former, and one of the latter, a lad of about 13 or 14 years, gave good evidence of real piety. The others were two lovely children of 5 and 7 years of age, whose engaging manners and punctual attendance greatly endeared them to their teachers. The eldest was heard, while sick, to be repeating parts of her Sabbath school lessons. The following lines are remembered :

At once they sing, at once they pray,  
They hear of heaven and learn the way,—  
I have been there and still would go—  
'Tis like a little heaven below.

## XI.

*The Report of the Prospect Sabbath School Union, says--*

It is cause of devout gratitude, that the subject of Sabbath schools is exciting such general interest in our country. It is an institution which heaven has owned and blessed, and we doubt not that it will be the means of training up for the kingdom of glory a company of immortals, which no man can number. Generations yet unborn will rehearse the name and deeds of Robert Raikes with joy unutterable. We cannot but hail the formation of the Maine Sabbath School Union as the harbinger of great good to the rising generation of this state. We have long felt the need of some rallying points, have felt that some system, some combination of influence was needful to excite more general interest in the subject, and to give efficiency to Sabbath school operations.

From the Reports we learn many interesting facts. We perceive a general spirit of inquiry in relation to this important subject, a readiness to adopt all the improved methods of instruction, which have been found successful in other places, and a very commendable and promising diligence in distributing the good seed, in confident persuasion that he, "who is Lord of the sower, the soil, and the seed," will, in due season, bring forward the harvest. We learn that, in some places, the children connected with our Union,

have, in these schools, been taught the true knowledge of God—that deep and enduring impressions have been made on their hearts—and that some, who have been called away from their studies and employments here, were thus prepared for the purer and higher employments of that world, where learning terminates in perfect knowledge, and where faith and hope are lost in vision. In the schools thus reported to us, there are not far from 2900 scholars and 350 teachers; but this forms so small a portion of the whole number of the schools in the State, that we are wholly unable to make from it a probable estimate of the total amount of religious instruction thus afforded. That a large number are destitute of this privilege is evident, and what is more to be lamented, many to whom it is freely offered, refuse to avail themselves of its benefits.

Can any measures be recommended to remove or lessen this evil? By what means can they, who have not themselves experienced the pleasures and advantages of a good moral education, and who are wholly insensible of their obligations to bestow these advantages upon their children, when they are placed before them—be best approached?—Perhaps it may not be possible to meet the difficulties, in all the variety of shapes in which it will be presented:—but, for the most part, we think the plan adopted by the managers of the Sunday school at North Yarmouth, as mentioned in their report, most likely to prove successful. Every family in the district embraced by the school was visited in a friendly manner, and both parents and children solicited to interest themselves in the cause. It is possible, that, by this means, the advantages of instruction might be so represented to the minds of the most degraded of them, as to engage their attention, without increasing their prejudices. They might be convinced that *to promote their real good*, is the only object of our wishes—that we seek not *theirs* but *them*. In other places, something has been done, by engaging the children who are willing to attend, to do all in their power to bring in with them their companions and acquaintances, and offering some little stimulus to make them industrious in the business. But whatever may be attempted, it must be carried through with a steady and invincible purpose, and generally accompanied with much self-denial.

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## XII.

### NEW HAMPSHIRE.\*

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## XIII.

### VERMONT.\*

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## XIV.

### MASSACHUSETTS.

*From the second Annual Report of the MASSACHUSETTS SABBATH SCHOOL UNION.*

Since our last report the number of our auxiliaries has increased, say 120. The whole number of schools existing at present in connexion with our

\* The reports of these two states have been mislaid, and if found will be inserted on a subsequent page.

Union, (an auxiliary embracing several schools in some cases,) is over 200, conducted by 186 superintendents, 2,579 teachers, and containing 20,714 scholars. We are unable to state the number of teachers and scholars, who have made a profession of their faith in Christ during the year past. Although there have been quite large accessions to the church from both, yet as in many of the reports the number since the formation of the school is stated, comprising several years in many instances, we cannot make a correct estimate.

From past experience, and very particularly from the reports of the present year, it is apparent, that the employment of agents has been among the most efficient means to improve the system of Sabbath school instruction where enjoyed, and to extend its benefits to those who have been without its benign influence. Almost every report teems with proof of the good accomplished through their instrumentality, and evinces a new vigour in all their operations, inspired through their labours. The first year of our operations seven were employed. The present year the committee on agencies have employed twenty-four for the term of five weeks, from whose efforts much good may, with the blessing of God, be expected to result. Your managers have considered the employment of a permanent agent an event ardently to be desired, and trust that Providence will so favour their views in this respect, and so bless their efforts, that they shall be enabled to accomplish it ere long: and they would here respectfully propose to the superintendents and teachers of those schools which have customarily made contributions for various objects, that they should, for the year to come, devote the sums thus obtained for this purpose, and, as speedily as practicable, advise the secretary what the sum has been the past year, in all cases where they sanction this plan. Should the sum thus collected, be more than adequate for the support of an agent, then the surplus pro rata with the amount received from each, shall be invested in books from the Sunday School Depository, and the books forwarded in their respective proportions to each school thus contributing.

Respecting the great amount of good likely to result, nay in the ordinary course of providence, certain to result from the employment of a competent agent to take the supervision of the whole of the schools, facts might be adduced in the history of other Unions, did our limits permit.

Libraries have been established in most of the auxiliaries, and their reports are loaded with testimony to the good effects produced, both in securing punctual attendance, in stimulating to greater effort, and in becoming a much more useful reward of merit than the redeeming of tickets with money, or the gratuitous distribution of books.

And here your managers have much satisfaction in stating, that a committee appointed for the purpose, have been greatly favoured in their efforts for the establishment of a Depository, which went into operation in August last. Dr. Hale, chairman of that committee, observes: "In the nine months, up to the 5th of May, ult. the amount of purchases was \$2,642 93, and the amount of sales a little more than \$1,800. The number of books purchased, including all the different sizes, has been about 39,000; and the number sold somewhat more than 26,000. There are now in the Depository about 12,000 books, containing all, or nearly all the publications of the American Sunday School Union; and measures are taken to keep it constantly and fully supplied."\*

As it regards the system of instruction, the plan of limited lessons is becoming generally adopted, and is decidedly preferable to the old method of straining the memory, without cultivating the mind and improving the heart. Several things might be suggested under this head, but the reports received

\* This depository is in Hanover Church, Hanover street, under the charge of the agent of the American Tract Society.



indicate greater knowledge and more devotedness to the subject, by the superintendents and teachers of several auxiliaries, than some of your managers have given. On this point much information may be gained from the extracts of reports in the appendix. Many useful hints will there be found, grounded on experience, which is far better than speculation. It will also be learned that very many schools, even in places where they had appeared to be insuperable obstacles, have been continued through the winter, and your managers would strenuously recommend their continuance, in all cases, when it is practicable. The icy hand of death stays not his ravages during the months of winter. "The redemption of the soul is precious, and at death it ceaseth for ever."

It may be well cursorily to mention, as subjects intimately connected with the prosperity of individual schools, frequent visiting, much meditation and prayer in connexion with the lessons for the coming Sabbath; special remembrance of individuals under serious impressions, and frequent visits to such; punctual attendance on all the teachers' meetings for business, and especially as a matter of vital importance, a strict observance of the Sabbath School Teachers' Concert for Prayer, recommended by the American Union to be holden on the second Monday evening of each month. On this point we would refer you to the report of the Springfield Sabbath School. We would also just mention the fact, that in a school where this concert has been observed more punctually than in any other in the city, there have been, it is hoped, many cases of genuine conversion during the past year.

To civilians, statesmen, patriots, there might be arguments adduced to show that the cause of Sabbath schools is intimately connected with and contributes most largely to the happiness, and lays a broad and deep foundation for the permanent security and healthfulness of our country and her institutions.

But in view of what remains to be done, it is to the *Christian* we appeal, and call upon those who are already engaged in this blessed work, to redouble their diligence, and to press onward in this cause of Christ and of souls.

And to those who have yet taken no part nor lot in this matter, we would respectfully invite their attention to the conversation of our Saviour with Simon. What did he require of him? Notwithstanding his strong and thrice repeated asseveration of love—*action*—"Feed my lambs." And as when on earth he put this question, to whom, more emphatically than to you, is it now reiterated by his Providence and by his Spirit? "Why stand ye here all the day idle?"

## XV.

### RHODE ISLAND.

#### *Second Annual Report of the RHODE ISLAND SUNDAY SCHOOL UNION.*

Families and schools are the two nurseries of civil society. In them, the springing germ of mind receives its first nutriment, its earliest directions. If this nutriment be good, and this direction right, the plants will generally be vigorous and fruitful, when transplanted into the garden of life. Good schools aid and assist the family culture. They often happily supply the defect of it. If, therefore, the welfare of the community is worthy our attention, the support of good schools is *equally* so.

But the kind of schools which are the objects of our more particular attention, at this time, are *Sunday* schools. In them, children are taught to read, to understand, and to remember the instructions of one book—the most ancient,

the wisest and the best book that was ever written—a book which teaches what most concerns us all to know; the way to be virtuous and happy both in this life, and in the next—the way in which all sin may be pardoned, and the moral image of God restored to man;—a book which has done more to stop the progress of vice and ruin,—which has done more to make good children, parents, wives, husbands, magistrates, citizens, and good men, than all other causes combined.

The object of this association is to form Sunday schools in every village, factory establishment, and neighbourhood, within the limits of this state. We would do our endeavour that not a single individual of the rising generation, may grow up without ability to read the Bible, to understand the moral duties which it teaches, the encouragements which it holds out to virtue, and its threatenings against vice;—that not a single individual of the rising generation may grow up without the knowledge necessary to becoming a good neighbour, a good citizen, and a pious christian.

Although it appears that something has been done towards the attainment of our object, yet, compared with its importance, but little has been effected. And why is this? One reason is, *the want of funds*. And why have we not funds? Are we poor as a community? Let the large sums bestowed upon foreigners for amusing the public in the most trivial manner, and which are annually carried out of the state by them, answer the question. Are we poor as a community? Let the extravagance and dissipation which prevail among us, answer the question. Almost every branch of our industry is productive, and our profits are continually increasing. Can we not spare a mite to aid poor children in learning to read the Bible—in learning “to do unto others as they would that others should do unto them?” Such donations yield the wealthy an ample interest, in the better security of their possessions. It is both cheaper and better to prevent, than to punish crimes.

Another reason why we have done so little is, the public are not yet generally impressed with the utility of our enterprise in a moral and political point of view. They do not yet fully consider the tendency of Sunday schools, not only to store the minds of youth with good moral principles, but to form them to habits of order and subordination, and make them good members of society. In addition to this, Sunday schools, like other improvements, have to encounter some prejudices and jealousies. It has been said that the design of these schools is to promote sectarian views. Our association itself confutes this objection. Of whom is it composed? Of persons of every denomination who choose to come forward and promote Sunday schools. There is no distinction of sect—no exclusion in this concern.

Indistinct jealousies have been expressed as to some dark design to enforce a particular creed. But is storing the minds of children with the Bible, the ground of this apprehension? It has no other. If a knowledge of the Scriptures tends towards evangelical sentiments, how can we prevent it? Why should we *attempt* to prevent it? Surely the real truth can lose nothing by the freest inquiry—by the most extensive knowledge. It can gain nothing by the suppression of either. Inattention, neglect, and wilful ignorance, are the great enemies of divine truth. As the genial influences of the sun is ever attended by light, so the religion of the heart, is that of the understanding also. The more we know of the Scriptures, therefore, the greater the probability that we shall believe and obey them. The sword of the spirit has an edge peculiar to itself. It is sharpened by contact with the human intellect, and thus prepared to penetrate the conscience.

On the whole, we have cause of devout gratitude that we have been so far prospered in our enterprise, and ground of encouragement to renewed activity and perseverance. Much wealth and influence are in the hands of men among us sincerely attached to those principles of entire civil and religious freedom, which brought us into existence as a state. When these men fully understand the nature of Sunday schools, they must see their tendency to perpetuate those principles. They must see that nothing short of chris-



tian morality can transmit them unimpaired to posterity. They will then come forward and aid us. As misapprehensions are removed, and the effects of our labours seen, the hearts, the prayers, and the exertions of all the pious will be with us, of course.

Above all, we have reason to confide in the divine blessing, so far as we are actuated by the spirit of him, "who went about doing good." May this spirit take full possession of our hearts, guide us in all our deliberations, help us to assist in raising the standard of public morals, and make us the favoured instruments of leading many youth to a blessed immortality.

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## XVI.

### CONNECTICUT.

*From the Third Annual Report of the CONNECTICUT SUNDAY SCHOOL UNION.*

Before entering into an account of the operations of the Connecticut Sunday School Union, for the past year, the managers would record, with gratitude, the goodness and superintending providence of Almighty God, towards the Sabbath schools in this State, and throughout our land; and they would take encouragement from their past experience of his blessing on their humble efforts, to go forward with renewed courage and with vigorous exertion in the benevolent work in which they are engaged.

It is unnecessary at the present time to insist on the utility of Sabbath schools. The eyes of the christian public are open on this subject; and those who a few years since doubted and hesitated, are now active and efficient friends. When we contemplate the importance of Sabbath schools to the rising generation, in the cultivation of the intellect, and the formation of moral character; when we consider the simplicity of their design and organization; the feeble instruments by which their support and instruction are communicated; the unobtrusive and unwearied efforts of the many thousands who are employed in their management; and especially when we look upon them as handmaids to the Christian Church, as the nursery of her sons and her daughters; we are astonished that an institution of so benevolent a character, and inspiring so much hope, should have commenced its progress at so late a period of time.

It is a source of much satisfaction to the friends and patrons of our Sabbath schools, that in most of them libraries have been commenced, on a plan which promises that they will soon become beneficial and respectable. In this way improvement in useful knowledge goes hand in hand with amusement. In this way the little portions of time, and the long evenings of winter, which formerly were wasted in idleness or vicious pursuits, are now occupied in mental cultivation, or softening the rough and natural affections of the heart. In this way a taste for reading is imbibed in youth, which will ever be a source of pleasure, and comfort, and support; and which is rarely acquired except in the morning of life. When we recollect the character of the books of which our Sunday school libraries are formed, so vastly superior to the trash which was put into the hands of children fifty years ago, we have reason to hail their establishment as a powerful means in improving the youth of our country.

The managers have felt much solicitude that one or more missionaries should be employed to visit every society in the State, in order to confirm and strengthen the Sabbath schools which have been organized, and to establish them in those places where they have been hitherto neglected. The only reason why one has not been employed this spring, has been the difficulty of finding a suitable person to engage in this labour. The managers of the American Sunday School Union have long since expressed their desire



to forward a commission to any person, who shall be designated for this employment, by your society. The object is still kept steadily in view, and we trust it will never be lost sight of, until the field is amply provided with labourers.

The number of auxiliaries connected with us, one year since, was 52, including 1200 teachers and 7,000 scholars. We now have 80 auxiliaries, 1669 teachers, who receive no reward for their services, except the satisfaction of knowing that they are in the path of duty and of usefulness, and 10,170 scholars.

It is a subject calculated to inspire gratitude in a pious heart, that the children, after receiving religious instruction in the Sabbath school until they reach thirteen or fourteen years of age, are prepared to enter the Bible class. The reluctance so often expressed by our youth while listening to the inculcation of divine truth, is in this manner happily overcome, and the scholar who has been taught for years in the primary school, slides imperceptibly and cheerfully into that of a higher grade. It would be happy for our country if Bible classes were universally established; but as ministers and churches are becoming more and more awake to their importance and utility, we expect with confidence, that in a few years, they will be found planted by the side of Sabbath schools, in most of our towns and villages.

The number of teachers who have become hopefully pious, during the past year, is 141—scholars 127—total 268.

In the revivals of religion which have taken place the last year, and which have been more numerous than in any former period of our history, the Sabbath schools have not been forgotten by our Almighty Benefactor. Many young persons of both sexes have entertained a comfortable hope, that God, the Holy Spirit, had visited them with his grace; and have proved by their lives and conversation, that they were indeed born again. Even little children have turned to the Lord; and from their hearts and lips his praise has been perfected.

In conclusion, the managers would respectfully say to all parents, *send your children to the Sabbath schools.* They would say to all christian brethren, *pray for Sabbath schools.* They would say to all ministers of the gospel, *we beseech you to establish Sabbath schools in all your parishes, and to visit and encourage them as often as you have opportunity.*

#### HARTFORD.

The following circumstance that occurred at the anniversary meeting, is worthy of notice. An unbelieving parent, whose mind had been somewhat affected by the recent death of a child, was standing upon the steps of the meeting house as the children of the different schools were passing in. Among these was his little daughter. He caught her eye as she passed in the little group before him, and observed an expression in her countenance, which seemed to speak to his conscience—"Father, have you done your duty to me?" The thought pierced like an arrow to his heart; his distress during the meeting was that of deep and pungent conviction, and he has since expressed a hope of reconciliation to God, and manifests a commendable zeal and engagedness in his Master's cause.

In reviewing the history of the past year, the association have occasion for devout praise and gratitude to God for his fostering care and distinguishing favour. Under the smiles of his kind providence, the schools have advanced to a high state of improvement; a spirit of inquiry, harmony, and zeal, has been promoted among the teachers, and prospective measures adopted to awaken a proper interest in favour of this great object, in every town and parish in the country.

To provoke our fellow christians to love and good works, is an obvious precept of christianity. It was with reference to this result that this association was formed; and having realized the salutary influence of combined and syste-

matic effort, in the discharge of their local duties, they have been extremely desirous of extending the advantages of this system to their friends and fellow labourers around them. They well know, by their own experience, how extremely difficult it is, ordinarily, to sustain that interest, even among those who acknowledge the utility of Sabbath schools, which is requisite to conduct them either with spirit or success. The association have long been aware, and it is a fact which *cannot* and *ought not* any longer to be concealed, that the Sabbath school interest, even in Hartford county, is extremely low; that many schools have to struggle hard for existence during a few months of the year, while in other places, they have not been established to this day.

With a view to further the designs of the association, in promoting the interest of Sabbath schools in the county, a board of agency was appointed in January last, to devise and carry into effect such plans of operation as should seem best calculated to accomplish their object. The board resolved upon the employment of one or more agents to labour in the county, adopted a plan for their support, issued circulars to the various churches, and have obtained much important information respecting the state of Sabbath schools in the county.

The plan for raising funds for the support of the agents and other purposes, may be inferred from the following extract from a report of the committee of the association upon this subject:

"The number of children who attend Sabbath schools in this county is estimated at 3609. One third of this number may either be unable or unwilling to give any thing; another third, only *one cent* per month; and the remaining third, *two cents*. From this source will be derived a monthly revenue of \$35.67, amounting to \$400 a year.

"There are probably 500 persons connected with the schools as teachers. If these should make an average monthly payment of  $6\frac{1}{4}$  cents, the aggregate for one year would be \$372, which added to the sum received from the children, makes \$772. This sum, collected in this manner, could hardly be esteemed a burden by the poorest member of the community; but should even one half of this sum be given up, it is supposed there would still be sufficient to defray all the contemplated expenses."

It may be proper to state, also, that this method of raising funds has been adopted by the associated schools in this city, and is completely successful. The board has one agent who has already entered upon his labours, and another is expected to be in the field soon. If a doubt should arise in the mind of any one respecting the necessity of adopting these measures, we think it will be speedily removed by adverting to the following facts.

From the official returns made at the comptroller's office last October, it appears that there are in this county 14,436 children, between the ages of 4 and 15 years, who receive the benefit of the school fund. Deducting from this number one fourth for those over twelve years of age, who do not so generally attend the Sabbath schools, we have 10,827 left, all of whom are proper subjects. From the most accurate accounts the Board have been enabled to obtain from the parishes in this county, it appears that not more than 4000 of the above number are in any way connected with the Sabbath schools, leaving 6827 children unprovided for.

In some towns, where the greatest exertions have been made, only about one half of the children are embraced in the schools; and in others that are quite populous no Sabbath schools exist. Among these we find one containing more than 600 children. In another, where there are upwards of 700, less than 100 are enrolled; 37 hopeful subjects of piety have been gathered from one town where a school formerly existed, and yet we are sorry to notice the discontinuance of this school during the past year.



*Second Society.*—This school has shared largely, during the past year, in the blessings of a revival. Soon after the commencement of the school in 1826, there were 29 teachers, of whom only 17 were members of the church. At this time (April, 1827,) we have 41 teachers, including two superintendents and a secretary, of whom 28 are professors of religion. More will probably unite with the church soon; having but very few whom we are authorised to believe are estranged from their Maker and Redeemer. Three scholars have also united with the church, and of others we have a favourable opinion. Much good is believed to have resulted to this school from the frequent visits and faithful addresses of the pastor.

*Third Society.*—Our library has been enlarged, and additions are continually making to suit it to juvenile taste and character. Not long since, a little boy from an ignorant and vicious family, asked for another book. His age and ignorance led to the inquiry what he wanted it for? He said his grandmother read the last one and wanted another.

Thus a little ignorant boy became a missionary to an old woman, probably but little above the heathen!

It is gratifying to observe, that during the last summer, this school was visited by the influences of the Holy Spirit, so that considerable tenderness of feeling, and desire for instruction, pervaded the school. We hope its fruits are the conversion of 5 teachers and 7 scholars. Thus they who sow and they who reap, rejoice together.

*Berlin.*—Seven of the teachers, and seven scholars give evidence of genuine conversion; a number more are deeply anxious, and an interesting revival of religion has succeeded.

*Farmington.*—An unusual seriousness pervaded the school during part of the last summer, and 18 scholars and 3 teachers are believed to have been brought to submission and repentance. The minds of others have been tenderly affected with divine things, though they exhibit no decisive evidence of a change of heart.

*Glastenbury.*—This school has been in successful operation since 1819. During the late revival, about forty children who have enjoyed the benefit of Sabbath school instruction, and fourteen instructors became hopeful subjects of renewing grace.

*Southington.*—Five teachers have made a public profession of religion since their connexion with the school.

*Suffield.*—Attached to the school was a Bible class of 31 members, conducted by one of the deacons. Several former members of the school have become hopefully pious, and six members of the Bible class. Since the settlement of a pastor, a large class has been formed, amounting to sixty or seventy. It is unusually interesting, and a general seriousness prevails.

*Wethersfield, First Society.*—A Bible class was organized last spring, composed of those who were about to leave the school on account of their age. A number of these have become the hopeful subjects of grace, some of whom have united with the church. Another Bible class, consisting of those still more advanced, has been instituted by the pastor, and has evidently been productive of good.

*New Haven.*—The contributions taken up at our monthly concerts, amounting the last year to \$20, are forwarded to the American Union, for the support of Sabbath school missionaries.

During the past winter, resolutions have been adopted by the teachers of our school, to raise funds for the support of a school of Arab children, under the direction of the Rev. Mr. Goodell, at Beyroot, in Syria; and one of the means to accomplish this object, is to receive from the children in their respective classes, a contribution on the first sabbath of each month. This requires the co-operation of parents to carry it into effect.

During the past year, God has visited us in a peculiar manner by his afflicting providence, and renewing grace. Four of those who commenced the



year with us, have been summoned from this probationary state to the retributions of eternity; but we trust they had washed their robes, and made them white in the blood of the Lamb, and have already commenced that song of redeeming love, which shall never cease, while God exists, or eternal ages roll. Two of them were among our most faithful and devoted female teachers, who thought no sacrifice too large to be made, and no obstacle too great to be overcome, to advance the interests of the school; but God has removed them hence. One, after a painful and lingering illness; the other, in a sudden and unexpected manner—but both were enabled to triumph when the grim messenger appeared. And what were their feelings? Did they regret the labour they had bestowed, or the efforts they had made for the spiritual welfare of the children committed to their care? We cannot better describe their feelings, than in the language of one, who was sensible that the hour of her dissolution was fast approaching; and who, though dead, yet impressively speaketh to us. Said she, “Tell the teachers I have ever esteemed it a privilege to be in that school. I had hoped I should recover, and by this sickness be quickened to greater diligence, and exert myself with renewed ardour for those children, but the Lord does not design that I shall—*tell them, tell every body I know, that it is my last, my deep regret, that I have done so little for Christ and his cause. Urge them to be active while they can, and while they are in health.* Tell the dear children of my class, that during my whole sickness I have been hoping I should be well enough to see them, if I never instructed them again, but now I cannot talk to them, I can hardly express my last message.”—She was then exhausted; but after recovering herself a little, she continued, “They must remember, what I have said to them; I hope the Lord has enabled me from time to time to speak to them, and I do hope I shall meet them in heaven.” So intensely was her mind fixed on this object that, even during the last day of her life, while in moments of delirium, she was earnestly occupied in instructing her class.

The other two who have been removed from us, were two interesting children, who had been connected with the school for more than three years. They were brothers, of the ages of thirteen and eleven years. The eldest had long been distinguished for his good behaviour, his studious habits, and his conscientious attention to the outward duties of religion. The Sabbath was his delight, and the Bible his favourite companion. He was the most forward boy in the school; had recited the whole of the New Testament, and on the last Sabbath of his attendance, finished the volume of select scripture lessons. Having by strict attention to his duties in a day school, obtained premiums to the amount of several dollars in the year, he was always anxious for the approach of the monthly concert, that he might then deposit his earnings for the benefit of the heathen. But though mild and amiable in his disposition, and so correct in his deportment, he was made to feel, on a bed of long and distressing illness, that he was a sinner against God, and that he must be born again. He felt the burden of sin, he prayed for mercy, and earnestly entreated the prayers of others for him. The Lord heard him and gave peace to his soul, and through many weeks he enjoyed much, and gave decided evidence of a heart reconciled to God through the blood of Jesus, to whose immediate presence we doubt not he was admitted on the 29th of June. His brother was taken ill about that time, and lingered till the 5th of December, when his spirit also took its everlasting flight, leaving to his parents and friends the cheering consolation that he too had experienced a gracious change, and is now at rest in the bosom of his Saviour and his God.

Besides these, there are four or five others, who are yet continued with us, of whom we have reason to hope, that “old things are passed away, and all things become new”—and we have pleasing intelligence from three more, who, in the providence of God, have been removed to other places, and being brought under the influence of a revival of religion, have been constrained to attend to the things that belong to their everlasting peace—thus, ena-

bling us to say that nine or ten who commenced the year with us, and were then "in the gall of bitterness, and under the bonds of iniquity," are now rejoicing in that glorious liberty wherewith God hath made them free.

Nor have the good effects of our school been confined to the children. One man, and the father of a scholar, has within the last year made a profession of religion, who dates his first serious impressions from reading a religious book, carried from the school by his son.

*Baptist Society.*—Good attention has been paid to the lessons and instructions of the teachers—a general seriousness and even tenderness has prevailed. And though we cannot say we have had a revival, our hearts have been gladdened, and we trust the hosts of heaven have rejoiced with us, over at least one or two scholars who have repented. One girl in particular, twelve years of age, has become a bright ornament to religion, and exhibits an example of piety, which should make many older christians blush with shame.

*African School.*—During the past year, two adult scholars have become hopefully pious, and united themselves to the church; and two of the children have died, who were much exercised on the subject of religion, and were frequent in their prayers to God in their last days. Two coloured and pious female teachers have also been called to render up their final account. They died in peace, and are now doubtless reaping the rewards of their faithful labours. The teachers that remain have much to encourage them, and are determined to persevere in their labour of love.

*Branford.*—Since the establishment of this school in 1819, twenty-one of the scholars and six of the teachers have made a profession of religion. An increased interest was excited the last year, by the establishment of a library.

*Guilford.*—Among about sixty hopeful conversions in the late revival, more than one third are, or have been, members of the school. The influence of a Bible class, conducted by the pastor, has been highly salutary.

*Milford.*—Since the close of the school in the fall, two or three scholars and two teachers have been awakened to a sense of their guilt and danger, and brought to Jesus, as the Saviour of sinners. We have a Bible class consisting of fifty or sixty young ladies, and another composed of about twenty-eight young men—all of them earnestly engaged in studying the word of God.

*Wallingford.*—The school has sustained a serious loss the past year, in the removal by death of three active and devoted female teachers. Two of the scholars it is believed have experienced a change of heart, and some others manifest a deep interest in the subject of religion.

*New London.*—Seven of the teachers have made a profession of religion during the past year, and several others manifest a deep interest in the subject of religion,—whilst a disposition to read the books of the library, and attend to religious instruction, is manifested by the children generally.

*Bozrahville.*—Fifteen children, under the age of fourteen, have expressed a hope; seven of whom have publicly declared themselves children of the Most High. To these should be added ten females, from a class of thirteen, of more advanced standing. Eight of these have united with the church.

*Brooklyn.*—Nine of the teachers, and a number of scholars, have become hopeful subjects of grace.

*Pomfret.*—Eight teachers have united with the church, since their connexion with the school.

*Woodstock.*—One teacher and five scholars have united with the church since their connexion with the school.

*Roxbury.*—A pleasant revival has commenced in the parish, and several members of the school are already its hopeful subjects. A young lady of another denomination, who offered her services as a teacher, is also a subject of the work.

*Saybrook.*—The school has through the season manifested much engagedness, perseverance and fidelity. Five of the teachers have made a pro-



fession of religion--most of the others were previously members of the church.

*Coventry.*—Of those who have been teachers, two have united with the church, and sixty-five of those who have been scholars.

## XVII.

### NEW-YORK.

*From the Eleventh Annual Report of the NEW YORK SUNDAY SCHOOL UNION SOCIETY, for the year ending May, 1827.*

During the past year, 12 new schools have been added to the Union, viz. 25, which had been suspended—47, which had existed as an independent school since 1822; and ten new schools, embracing 191 conductors, and 1,098 scholars.

The following table exhibits a comparative view of the state of the schools in 1826 and 1827:—

	1826.		1827.		Increase.
White Boys,	3096		4109		1013
Coloured do.	326		482		156
:: Adults,	94		124		30
	420		606		186
	3516		4715		1199
White Girls,	1825		1783		458
Coloured do.	103		175		72
:: Adults,	57		123		66
	160		298		138
	1485		2081		596
Total,	5001		6796		1795
Male Conductors,	538		759		221
Female do.	236		336		100
	774		1095		321
Of those were professors,	417		659		242
In 34 schools were given Bibles as rewards,	179	In 33 schools,	276		97
Testaments as do.	372		510		138
In all the schools, magazines for scripture proofs, about,	9700	about,	14000		4300
13 Libraries, (vols.)	3668	24 Libraries,	6600		2932

It will be seen by the table, that during the year the increase of the schools is 12

Increase of instructors,	321
do. white scholars,	1471
do. coloured children,	228
do. do. adults,	96
	1795
do. teachers who are professors of religion,	242



There have been gathered into the churches from the world, 84 teachers and 54 scholars, total 138, which added to those of former years, makes 380 teachers and 192 scholars, total 572. It would be well for the superintendent of each school to preserve a copy of the annexed table, so that by keeping correct minutes from year to year, to be added to it, the record can hereafter be accurately perpetuated. Your committee also request, that the superintendents be able to state, at the next annual meeting, the exact number of scholars admitted into their schools within the year, and the number of those who shall have left during the same period, and the same also of teachers.

Your committee are gratified to learn that weekly and monthly prayer meetings among the teachers, and for the children and their parents, are numerous, well attended, and, in some instances, deeply interesting. The sentiment seems generally to prevail, and it cannot be too deeply felt, that every effort without God's blessing will be in vain, and this too is connected with strong confidence in his promises and his purpose. Many instances are recorded of serious inquiry and conversion among teachers and scholars. About 20 deaths of scholars are noticed, and 3 or 4 teachers, and all of them in such a way as evidently to show the impress of the hand of God in our Sunday school labours, and to encourage and gladden all concerned in them.

*Visiting Committee.*—The reports from the different schools express almost universally their indebtedness and gratitude to the visiting committee for their valuable services. Your committee have learned, with peculiar satisfaction, that the visiting committee is now full, and numbers 48 as regular visitors, who apparently take a very deep interest in the schools. Their weekly meetings, on Saturday evenings, for conversation and prayer, are more interesting in their character, and better attended, in point of numbers, than has been the case for several years past. That very much depends upon the visiting committee, is evident from the uniform language of the teachers; they know best how to appreciate their services, and it is hoped that the expression of their feelings towards them will animate them to be more conscientious, faithful, and prayerful in their labours.

*Libraries.*—Your committee earnestly recommend to every school the establishment of a *Sunday School Library*. In the 24 schools which have libraries, the happiest effects have been witnessed. The children manifest the utmost eagerness to procure books, and are peculiarly careful to avoid any impropriety of conduct which will forfeit their right to a book from the library.

The increased attention to establishing and enlarging libraries in the schools, has no doubt borne a large share in promoting the present advanced and flourishing state of the several schools, whose conductors have collected books for the use of their scholars. The reports of the last and the present year, bear testimony to the importance of this subject; and your committee cannot pass it by without pressing it again, and again, on the minds of all who hold the important trust of conducting the schools connected with this society. It may be observed, that the rapidity and cheapness of the improved operations of the press, while it gives facility to the spread of truth and science—promoting the growth of intellect and morals—yet is equally or still more favourable to outpouring floods of iniquity and error—bringing up, as it were, an army of locusts, to devour every green herb of the field. Like the wings of the wind, the press with swiftness scatters over the land both precious and poisonous seed. Against such alarming evils, Christians must, with prudence, devise every means to counteract the baneful influence to be dreaded from the circulation of every volume of a pernicious tendency; and, while so liberal and noble a provision is made to instruct the children of our favoured land, in all the elements of education, let it be our yet higher duty to guard them against the evil that might, under some circumstances, arise from it. Having taught them to read, let us provide and secure to their

use such books as shall enlighten the mind, improve their hearts, and co-operate with those precepts of pure and undefiled religion, that it is the privilege of this society to be the humble means of bestowing on the ignorant. In this subject, minister and people, teacher and taught, parents and children, are concerned; and the present state of society seems to demand the most vigorous efforts to be made in their behalf. The object, though of so vast importance, yet is very easy to accomplish—the means are within the reach of the lowliest in the ranks of Sabbath school teachers. Let them but open lists for contribution, in their schools and in their churches; let them solicit a single volume here and there, and when suitable, place them on their shelves; and if not adapted to their purposes let such be collected and either sold or exchanged for others. Let the members and subscribers of tract societies be solicited to throw their contributions in to swell this fertilizing stream, rather than into channels of more doubtful usefulness. Let contributions be made in families and churches for this purpose. Let congregational libraries be established, embracing a variety of useful books. With industry and zeal in this laudable pursuit, every church in the land, besides possessing a Sabbath school, would have one of the most important auxiliaries—a library, where the people and the children might be constantly supplied with volumes of theology and practical piety, biography, history, &c. This will afford the most rational and profitable employment of the hours of daily leisure and holy rest. It is the humble wish of your committee that these suggestions may have their desired effect, and that the hearts of God's people may be stirred up *this year* to contribute liberally their means and personal engagedness, firmly to establish this most benevolent and highly important purpose.

*Selected Lessons.*—The selected lessons, with the appropriate questions arising out of each subject accompanying them, prepared under the superintendence of the agent, have been introduced into practice in 58 of the schools, with great success. They are very happily adapted to advance the scholars in an intimate and correct knowledge of the scriptures. Their minds as well as their memories are exercised by this improved mode in Sabbath school teaching.

The old plan of committing large portions of scripture to memory is generally relinquished, and has yielded to the superior advantages which the selected lessons possess over every other method of Biblical instruction, and we cannot but hope that their value will be duly appreciated by every school under their care.

In proof of their excellence, it may be stated that they have been extensively adopted in many places, and they would have been introduced, no doubt, much more generally, if the *Questions* in sufficient quantities, could have been supplied. Demands have been made for them from every part of the Union, and at their meeting in March, the committee gave permission for publishing 5,000 copies of the *Questions*, which probably will afford but a very inadequate supply.

During the past year, 15 ministers, in addition to 4 previously engaged, have delivered a weekly lecture on the selected lesson for the ensuing Sabbath.

It has proved a delightful and profitable exercise, and, in some instances, has been the occasion of exciting an increased interest and attendance in the weekly lecture. The committee think it can hardly fail, in any instance, to have a most beneficial effect. The lessons are all well selected, and of a practical nature. Seeing the influence which Sabbath schools have already exerted, with the immense influence they will hereafter exert upon the great mass of our growing population—and believing the best interest of the church to be very intimately connected with their growth and prosperity, your committee earnestly hope that this subject, so well calculated to encourage and assist the teachers, will receive the serious and candid examination



of ministers. Your committee might add facts on this subject, illustrative of their benefit, if it were necessary.

*Public Examinations.*—The use of the select lessons, has led to public examinations in several of the schools, quarterly, or at other stated seasons. On many such occasions, churches have been crowded and the effect on the people has been very salutary.

Besides thus favourably influencing the public mind, the excitement on the minds of the teachers and scholars, on these occasions, is calculated to encourage both, and consequently promote the improvement of the scholars. Another benefit that has been found, and will no doubt continue to arise from public examinations, is the promoting a laudable desire in parents, either to use greater diligence in bestowing religious instruction and scriptural knowledge on their children, or sending them to institutions offering them such high advantages. Parents and guardians, present on such occasions, cannot but be constrained to take a comparative view of the attainments of their own children and those instructed in our schools.

*Sunday School for Teachers.*—One of the greatest embarrassments attending the enlargement of Sunday school operations, is a deficiency of faithful and competent teachers; and it is frequently the case that those who manifest a disposition to engage in this work are deterred on account of their ignorance of its duties. To obviate this last difficulty and to afford an opportunity to all teachers to become better qualified for their employment, the plan has been suggested of opening a school for teachers, on some week day or Sabbath evening, for the purpose of instructing in the practical duties of a Sunday school teacher. A thorough acquaintance with the best plan of teaching a class, and a uniform system of instruction, as far as is practicable, appears to be very desirable. Your committee, therefore, highly recommend the establishment of a school of teachers, and the more so, because they have been informed that some of the oldest and most experienced among us are now ready to engage in it.

*Agent.*—The services of the Rev. Mr. Judson, the agent of the board, have been very efficient and valuable. He has visited all the schools in the Union once, and a majority of them several times; and bears his testimony to their obvious improvement. He has been uniformly received with cordiality and affection by the ministers of the different churches, and in the several schools.

While your committee view with great satisfaction, the enlarged influence of Sabbath schools, and their increasing prosperity, they are constrained to acknowledge that we are far behind several other places in this state in this noble enterprise.

*Utica* has taken the lead in the Sunday school cause; after surveying the desolations of the western district, the Oneida County Union Society agreed to occupy the whole of that section of the country, and, during the last year, formed 14 county unions, and appointed 6 missionaries. Some of the county unions have formed a school in each town in the county, in places where there was never a Sabbath school before.

The county unions are all auxiliaries to the Western Union. In their connexion they number 250 schools, 1,700 teachers, and 13,000 scholars.

In Oneida county alone, by their last report, it appears the number of hopeful converts among the children of the Sunday schools is 400, and of teachers not less than 100.

*Albany* has lately followed the example of Utica, and will probably occupy all the counties comprising the middle district. It now remains for New York to occupy the counties comprising the southern district.

Your committee will now add a few anecdotes, of recent occurrence, furnished by their agent.



At the close of a monthly prayer meeting for teachers, parents, and children, the mother of a Sunday scholar came to the superintendent and said, "Sir, here is my little boy; he has been to your school a few sabbaths, and I have reason to bless God for it. On his return home he always informs me what his teacher has said to him. Among other things, he said that his teacher had told him that his heart was wicked, and he must have a new one, and that he must pray for himself, for his parents, and teachers. Since that time he prays both morning and evening. On hearing his father swear, he said, 'Father, you must not swear; I must pray for you.'" This mother was so much delighted with the school that she influenced other parents to send their children.

A few evenings since, while attending a similar meeting, I saw a woman present, sitting by the side of her two children, sobbing and apparently agitated. At the close of the exercises she came to me, begged that her children might become members of the school, and expressed to me her distress of mind on account of her state as a lost sinner. She also intimated that God had seen fit to make one of these children a rich blessing to her—that he had indulged a hope that within a few weeks he had experienced a change of heart—that he had already begun to pray in her family—and that these events had had an effect partially to reform her wicked husband. By subsequent inquiries, I ascertained that her statements were substantially correct, that a moral change had taken place in the family, and that her children are interesting scholars.

On another occasion, a union meeting was held for the conductors and pupils of several schools.

After the benediction had been pronounced, a young person at the age of fourteen or fifteen, came to me and said, "do you know me, sir?" I replied in the negative. She then told me her name, and with tears expressed her anxiety that there might be some personal conversation with the pupils of her class. She also inquired if I recollected a meeting which had been held in that place, a year ago, in behalf of that school; I replied that I did; she remarked that that was the time in which God opened my eyes to realize divine things; I was then a scholar, but I have since indulged a hope and have been permitted to unite with the Church and to become a teacher.

In some cases, whole families have been reformed by means of Tracts and Bibles, which had been earned by their children at the schools, or by the visits and exhortations of teachers.

Four or five families have I known who had never possessed the word of God, until it was introduced by their children, who had received it in the schools as a remuneration for their diligence. Several of the parents of pupils cherish the hope that, during the past year, they have been brought into the liberty of the sons of God. Six or seven schools have been more or less blessed by the special influences of the Holy Spirit. In two of them, which are connected with one church, eighteen teachers and five or six pupils, profess to have obtained an interest in Christ, within the space of twelve months. A number of scholars, belonging to a school which is connected with another church, have also made a public profession of religion. Among the pupils of some schools there has been, within a few weeks, special seriousness. Eight or nine teachers, who have instructed in two schools, within a few days appeared to have experienced the joys of new born souls.

Your committee feel it to be their duty to express a grateful sense of their obligations to the superintendents and teachers who continue to labour in this cause.

Your committee trust that they will feel more and more the great responsibility under which they are acting: they should never forget that the object of their teaching is different from that of all other teaching; in other schools the object is to make pupils *wise*; in these, it is to make them *wise unto sal-*

vation. Your committee believe that the great body of the teachers are not satisfied with teaching the mere mechanism of reading; they explain the scriptures, enforce their importance, and urge the necessity of immediate attention to all their requirements. They show the depravity of human nature, the fearful consequences of sin, and the dangerous condition of impenitent sinners. They illustrate the nature of gospel blessings, the inseparable connexion between holiness and happiness, between sin and suffering, and lead their charge from sabbath to sabbath to the cross of a dying Saviour. And they have the satisfaction of believing, not only from their own experience and knowledge, but also from the testimony of the churches in Great Britain, that communicants from Sunday Schools are among the most enlightened, useful, and active christians.

In view of the many hopeful conversions of youth in our schools, your committee would also urge upon teachers, the great importance and propriety (with an humble sense of dependence on divine aid) of praying for an immediate blessing upon their scholars. "According to your faith be it unto you," saith the Saviour. Heretofore we have been in the habit of labouring and praying, expecting a blessing to follow at some distant period. Pray for present blessings, convictions and conversions.

## XVIII.

### *From the eleventh Report of the NEW YORK FEMALE UNION SOCIETY FOR THE PROMOTION OF SABBATH SCHOOLS.*

*School No. 2, attached to the Wall-Street Church.*—One of the teachers mentioned in her report, that she overheard with much pleasure, the conversation of a little girl who had appeared to listen very attentively, for some time past, when any thing was said to her about the concerns of her soul. On a new scholar's entering the school, she asked her if she loved God? If she had a new heart? If she ever prayed? and several other interesting questions.

For the encouragement of our fellow labourers, we insert the following letter from an orphan girl, who left the school and the city, about two years since, very thoughtless and careless; and of whom we had not heard until within a few weeks, when she sent this to her teacher, the direction was,

*Miss B—, to be left at the Sunday School.*

My dear Teacher.—I have not heard of you since I have lived here, but I have often thought of you with pleasure, and thought I could almost fly to see you; it was you, my dear Miss B. that learned me to pray, and now I can pray to God for you, and I know you do for me.

Tell the scholars, I almost envy them their good teacher; give my love to Margaret and Lydia, tell them to profit by the Sabbath School—tell them that I do not go to school now, that the people I live with will not let me go—but, my dear Teacher, may be it is for the best—don't you remember when my mother was sick, you told her the Lord loveth those that he chastened. O, I shall never forget you, because you was so good to my poor mother; my mother used to say that you was one of the Lord's little ones, you always brought her something to eat, and used to read for her and pray that God would change her heart, for she did not think of the world to come, only of this wicked one, and you told her that it grieved you to see her, and you brought Mr. S. the Minister to see her, and that dear Miss—, and O how good she was to us—and Mr. R. and Mr. W.—If you should ever see them, tell them I have not forgotten them, and if the Lord should ever permit me to come and see you, I shall call on them and tell them I think more of my soul than I used to do.



Give my love to all the Teachers, but do not forget Miss——, and if poor old D. is alive, to her, because she is one of God's children; tell her I am young, only fourteen years and a half; that the Saviour is, I trust, very precious to me—tell her that I go to Church and can behave, not as I used to do, when she used to have so much trouble with me.—Give my love to all that know me, and tell them to love God's commandments and keep them.—I shall send this to the Sunday school.—I am your old scholar. C. S.

*School No. 3 attached to Mr. Mason's Church in Cedar-street.*—In no former year have the smiles of Divine Providence been more apparent than the past. Many interesting facts and circumstances have occurred, calculated to stimulate and encourage all who are engaged in this labour of love. The state of the school, as to numbers, and the earnest desire which most of the scholars manifest for religious knowledge, is peculiarly gratifying, and induces us to hope that God, who is giving us repeated instances of his kindness and love, will raise even from among us, many who shall be witnesses for the truth. Four of the Teachers, in the morning of life, have recently embraced the religion of Jesus. One had been a scholar nearly five years, having received all the rewards which a constant and faithful attendance merited, and unwilling to leave a work in which the best affections of her soul were engaged, she became a teacher, and her conduct and deportment is such, as to ensure the approbation of all engaged with her. One scholar since our last report, has united herself to the Church; another in the same class, has been brought, we humbly trust, to the knowledge of the truth, and will at our next communion, with a coloured adult, seal her vows at the table of the Lord. Two little girls, ten years of age, are cherishing the hope that they have been born again, and there are others whose minds appear deeply impressed, and we cannot but hope that the Lord has begun a good work in their hearts. One girl, who has been three years in the school, was obliged last summer to leave; she was tenderly attached to her teacher and class, and would avail herself of every opportunity to visit the School. A few Sabbaths since she came to us; with an unusual expression of joy in her countenance, she took the hand of her teacher and said, "I have come to-day to tell you I have found a Saviour; it is now I feel the value of Sabbath school instruction." This is the third instance of God's goodness to this class; two of this number are teachers of that knowledge which has made them wise unto salvation. While we have cause to mention the repeated instances of the blessing of the Lord upon our exertions, we would not be unmindful of the interest which our beloved Pastor manifests, who by his frequent visits animates our hearts in this good work.

*School No. 4, attached to the Collegiate Dutch Church.*—It is, with feelings of gratitude and love, that we hail the return of another Anniversary. And while we are called to take a retrospective view of the last year, we would acknowledge our indebtedness to that God, who has watched over us in mercy, borne with us in weakness, and brought us to this present time. We do not think our school since its commencement has presented a more encouraging appearance, than it does at this time. We have admitted 85. Since the last annual report, our increase of scholars has been chiefly owing to the exertions of several young ladies, who offered themselves as teachers. The classes being supplied, they were told that if they would procure children to form a class, they might have that privilege; and, as a fruit of their zeal and perseverance, five new classes have been formed.

We have lost one of our adult scholars by death. She had long been a member of the church, and a regular attendant at school from its first formation. With her expiring breath she prayed for her teacher, and all the dear ladies who had taught her to read that blessed book, which was a light to her through the dark valley, and brought sweet consolation in a dying hour.

Two teachers and three scholars have professed their faith in Jesus, and united themselves to the church. One of them a girl but fifteen years of age. Her teacher in speaking of her says, "I cannot but mention the modest and



humble deportment of this young disciple of Jesus: she seems indeed to have been taught of him; while at the same time, she confesses to have experienced the truth of that promise, "He that watereth shall be watered himself."

*Sabbath School No. 6, attached to St. George's Church.*—The teachers continue to meet once a week for prayer and instruction on the Select Scripture Lessons, which they from experience are prepared to say is the best plan that they have ever adopted. The increased attention of the teachers, and manifest improvement of the pupils since the adoption of it is very visible. We have had, in union with the male school attached to our church, an examination, at which our pastor, the parents of the children, and several of our congregation were present. The effect produced was such as was calculated to raise Sabbath schools in the estimation of all who attended. The improvement of the children is gratifying, and the serious attention paid by them to religious instruction induces us to hope that the good seed will not be sown in vain, but will spring up to the glory of our Divine Master. Many of our children appear to be thirsting for the water of life, and are unwilling to lose any opportunity for receiving instruction. This disposition has been particularly manifested by a little girl, six years old, who entered the school last July, and could then only spell in syllables of two letters; she now reads in the Bible, and appears anxious to learn its precepts. A few Sabbaths since, she was detained at home by her friends. When she returned to the school she remarked to her teacher, that she was sorry she could not attend school. "But," said she, "I have kept Sabbath school at home: I commenced by praying just as the Superintendent does, and then read all my lessons to my mother."

*School No. 7, attached to the Brick Presbyterian Church.*—A coloured adult, mentioned in a former Report, as being under deep conviction, has been enabled to find hope in the Saviour, and has made a public profession of her faith, in the church to which we are attached. When she first came to us for instruction, three or four years ago, she had never heard of a Saviour, and knew not that she needed any other salvation than that her own works could procure. One of our teachers, also, has united herself with our church.

That an acquaintance with the truths of the Bible often leads to a just estimate of their value, is pleasingly evinced in the following incident. B. H. a coloured woman, whose support depends upon her daily labour, has purchased for her own use a large and handsome edition of the Bible, published in numbers at fifty cents a week, until the necessary sum was completed. The whole amounted, with a substantial binding, to twenty-eight dollars.

*School No. 11, attached to the Associate Reformed Church in Pearl street.*—A few of the adults evidence some anxiety for the salvation of their souls; one of them lately expressed her gratitude to God that she had ever been persuaded to attend the Sabbath school, for she hoped that it had been blessed to her. One child, *totally blind*, since last September, has committed to memory 100 verses of scripture, the whole of Brown's Catechism, and 20 hymns. A scholar in one of the bible classes has been and still is very ill; her teacher represents her as the most hopeful in her class—she has visited her frequently during her illness, and remarks that if her conversation be the result of knowledge rather than feeling, there is reason for her to rejoice in the prospect of dissolution.

*School No. 14, attached to Rutgers-street Church.*—We tremblingly hope that the Spirit of the Lord is with us. We have never witnessed so much serious inquiry among our scholars, as during the past season. One has made a public profession. Two of our teachers have also declared themselves on the Lord's side.

*School No. 20, attached to the Reformed Dutch Church in Broome Street.*—Two adults, one of them between seventy and eighty years of age, have recently entered the school: we have frequently conversed with them, and they appear to be much concerned about their eternal destiny; the sor-

row they manifest for their past sinfulness, and the deep impression it has already made upon their minds, induces us to believe that the Lord has begun the good work upon their souls; if so, may the Lord grant that these may be only the drops of a more plentiful shower.

*School No. 21, connected with the North Baptist Church.*—Although no instance of remarkable improvement exists in the school, yet the scholars generally deserve commendation for punctuality, orderly deportment, and diligence in the duties of the school; and in one case, at least, the effect of the instructions in the school has been manifest. A girl seven years old, being impressed with the duty of prayer, every evening knelt in the presence of her father, until compelled to desist by his corrupt opposition. The teachers appear devoted to their work, and one has recently professed a hope in the Redeemer.

*School No. 23, attached to the Baptist Church in Vandam Street.*—We find on our new plan of teaching, by short and selected portions, the scholars generally attending to recitations; whereas, on our former plan, more verses may have been recited, but divided among a smaller portion of the scholars. We have thus succeeded in gaining a very desirable point, that of having the Testament readers all to recite their lessons weekly; and another equally important, that what is recited is both well committed to memory, and well understood; and we may add, as another benefit of this system, that our scholars have given a more serious and interested attention to their teachers.

*School No. 28, attached to the South Baptist Church in Nassau Street.*—With painful emotions we mention the death of a teacher who attended with us at the last anniversary; she was indefatigably faithful in the discharge of her duties: and we would bless the Lord that our sorrow is alleviated by the comforting hope that she now has a portion with all the sanctified, in an inheritance incorruptible, undefiled, and that fadeth not away. Two of the scholars also have gone the way of all flesh; one a coloured girl, about 14 years of age; she gave satisfactory evidence of a change of heart, and said her first serious impressions were received in the Sabbath school. The other one is thus spoken of in her teacher's report. "Jane Mitchell died last fall, aged 12 years; during her sickness she sent for me; I went, and found her very sick; I conversed with her, and she appeared to feel that she was indeed a lost sinner; she requested me to pray with her, and manifested an earnest desire to humble herself before God on account of her sins, and to find acceptance through the righteousness of Christ, which we believe was granted her; and in her last moments she blessed God that she had ever been led to a Sabbath school."

Two of our coloured adults now stand propounded for membership with the church; one other appears anxious to obtain a good hope.

*School No. 32, attached to the Reformed Dutch Church at Wyman's Kill.*—The Lord has graciously visited us with the secret operations of his Holy Spirit. Three of our teachers have made a public profession of their attachment to Jesus. The number of our teachers is six, and we are happy to say, they all give abundant reason to believe they have passed from death unto life. We have in contemplation the formation of a society to plead with the Lord for the continuation of his gracious presence, and for the outpouring of his Holy Spirit, on our beloved charge.

One of our scholars, (Christiana S. a coloured adult,) who is now, we trust, a disciple of the Lord, dates her first serious impressions from the day she entered the school. She can cheerfully unite her testimony with many others, "I bless the Lord that he ever brought me to a Sabbath school." She has been taught to read God's holy word, and can adopt the language of the prophet, "Thy words were found of me, and I did eat them, and thy word was unto me the joy and rejoicing of my heart."



## XIX.

*From the Third Report of the COLUMBIA and GREEN COUNTY SABBATH SCHOOL UNION.*

No. 1. *Hudson Baptist Sunday School*.—One of the scholars has been hopefully brought to the knowledge of the truth, and others seem seriously impressed.

No. 2. *Hudson Presbyterian Sunday School*.—There has been in this school an increase of teachers, scholars, and work accomplished. It contains at present 274 scholars and 40 teachers. Considerable additions have been made to the school by the laudable exertions of the Dorcas Society, the members of which have visited and clothed many of the destitute children, and sent them to Sunday school. The secretary, two teachers, and one scholar have made a profession of religion, and one other scholar gives evidence of a change of heart. The library attached to this school contains 185 vols. 300 tracts and 65 copies of the Children's Friend.

No. 5. *Athens Sunday School*.—This school has been greatly revived, and God has displayed mercy signally, both to teachers and taught. The average number of scholars has been 100, and 19 teachers. There is not one among the teachers who is not either a follower of Christ or seeking him; 8 have declared themselves on the Lord's side during the past year.

## XX.

*From the Report of the GUILFORD SUNDAY SCHOOL ASSOCIATION.*

Of about 16 youth who have united with the Congregational Church during the past year (the fruits of a revival) nearly all have been both scholars and teachers. These are instances of the happy effects of placing the word at the door of the heart, in the Sabbath school, ready to be applied by the Spirit of God. We have noticed an obvious difference between such youth and other hopeful converts who have not been in the school.

## XXI.

*From the Report of the TROY SUNDAY SCHOOL UNION.*

During the last year 14 teachers and one scholar, belonging to three of the schools in connexion with this Union, have become hopeful converts. In the school for people of colour, there are about 50 scholars of all ages, from 7 to 50; the greatest proportion of whom are females. This school was organized in 1816, since that time there has been admitted into it 416 scholars. It is confidently believed that more than 200 have been taught to read the Scriptures, and it is probable most of these would have remained ignorant of the word of life, but for the institution of Sabbath schools. The school is now solemn and interesting to the pious heart; the Holy Spirit appears to have fastened the arrow of conviction in the hearts of a number of the scholars, and led them to inquire what they must do to be saved.



## XXII.

*From the Report of the RENSSELAER COUNTY SUNDAY SCHOOL UNION.*

Eight teachers and four scholars have, we hope, been converted, and mostly united with the church, beside which there is an obvious general reformation among the scholars, and much engagedness is manifest in the study of the Scriptures. Our system of instruction is to give short lessons, (from 10 to 20 verses of Scripture,) have them well learned, and endeavour to lead the minds of the children to a right understanding of the passage recited. Questions are given out for the children to prove from Scripture, such as, Who made you? Who made the world? Is Jesus Christ the Son of God, and is he very God? &c. These are proposed by one of the managers, who explains and remarks on the passages read by the children. After these exercises are over, an address is generally delivered by one of the managers.

## XXIII.

*From the First Report of the WESTERN SUNDAY SCHOOL UNION.*

The depository of the Society has been generally supplied with a large variety of books. The loan of three hundred dollars, which came into our hands from the Oneida Union, we found to be quite insufficient for even this branch of our operations. The first ten months, we sold one thousand dollars worth of books; and the rapid growth of our institution produced a sale of the same amount during the last *two* months. Indeed, the demand has been so great, that the managers have hardly been able to satisfy even their auxiliaries. We need for the depository the constant use of one thousand dollars. This branch of our institution is one of the principal ligaments which bind together the Society and its auxiliaries. It not only supplies the schools with books; but, through the agents of our auxiliaries, it becomes a place at which information is drawn from many sources, and sent back again through various channels, to refresh and enrich every corner of our territory.

The Sunday School Monthly Concert, we rejoice to say, continues to be observed, and we hope, ere long, to hear that it is observed in all of our schools. It is a delightful institution. Engaged with their respective classes on the Sabbath, the teachers on that day have very little opportunity to communicate with each other. But this meeting brings them together, to be warmed from each other's hearts, and to be instructed from each other's minds. Here each teacher learns the methods pursued by his brethren; and uses the hints of others to perfect his own plan. Cheering anecdotes are related. Improvements are proposed and subjected to the ordeal of friendly, but unconstrained colloquial discussion. Above all, from these meetings ascends the prayer of fraternal hearts to the Father of all grace and of all wisdom, that he would aid his servants in bringing to ripeness and beauty, the blossoms of human existence which his providence has placed under their care.

The managers are happy in being able to remark, that some valuable improvements, proposed before the formation of this Union, begin to obtain very generally in our schools. On the old plan, according to which each scholar had a separate lesson, proportioned in its length, to his leisure and the strength of his memory, every teacher had in effect as many classes as scholars. It was the advantage of this method that more was recited. But in the rage for long lessons, our pupils were always tempted to pay little attention to the meaning, of what they learned, and less to the practical import. The number and length of the lessons disabled the teacher from explaining the difficult

passages, and left him little time to press upon the consciences of his pupils, the claims of the Bible on their affections and their conduct. It was another serious disadvantage of the old scheme, that while each scholar in his turn was reciting his lesson, the rest of the class, freed from the oversight of the teacher, were necessarily left to a fatiguing idleness. The new plan, on the other hand, limiting the lessons to a moderate number of verses, and giving the same lesson to a whole class, avoids all these evils. The attention of the learner, no longer wearied by a cumbrous mass of words, fixes much more on the sense; the teacher, acquainted beforehand with the lesson to be recited, can furnish himself with appropriate illustrations; the pupils, employed during the school hours, are saved from idleness and lassitude; and, above all, ample time is left, after the business of recitation and exposition is over, for spiritual conversation on the diversified doctrines and duties inculcated in the lesson of the day. Such being the advantages of the new scheme, we recommend it to universal adoption.

The managers contemplate with great pleasure, the attempts which are making to banish emulation from Sunday schools. While we cannot help regarding it as an unhallowed principle of action, we believe that very few moralists look upon its claims with full confidence. The friends of Sunday schools have begun to abolish that system of premiums for successful competition, which has so long fostered emulation. The consequence has in no instance been what some of our friends feared, a relaxation of effort. On this point we are anxious not to be misunderstood. That love of distinction which we wish to eradicate, is, in our opinion, a corruption of an amiable and beneficent principle of the human constitution: we mean the desire for approbation, for respect, for affection. We conceive the two principles to be very different. In earthly relations this desire is allied to all our nobler and more diffusive affections. Emulation we have commonly found in the neighbourhood of envy and discontent. The library system, which is taking the place of the premium system, addresses itself to the desire for respect and affection. All have access to the library, who have behaved well, and who have been attentive to their studies. Among the good children, no distinction is made. In this way, no ungenerous ambition is cherished; no contempt for those whom God has not blessed with superior abilities. Mortification falls where it should, on the disorderly and the indolent. The well behaved and the industrious are equally happy in the approbation of their affectionate instructors. We therefore give the library system our hearty recommendation.

We come now with the liveliest sensations of pleasure, and we humbly trust with heartfelt gratitude, to speak of the conversions, which, during the late revivals of religion in Oneida County, have taken place in our schools. According to the most moderate computation, the number of hopeful converts among the children of the Sabbath school, is FOUR HUNDRED in this single county, and of Sabbath school teachers, not less than ONE HUNDRED. What is the number in other counties, we have not ascertained. We have abundant reason for joy, that God has thus far vouchsafed to us, what should always be the ultimate object of our labours. Abundant reason, have we for devout and humble thanksgiving, that the imperfection of our faith, that the feebleness of our endeavours, have not frustrated the grace of God. So many lambs of the lost flock, has the Good Shepherd, we have reason to hope, sought and brought home to the safe fold. So many has he rescued from the paw of the lion. "His be the glory, our's the boundless bliss."

How far these effects are to be traced to Sunday school instruction, cannot exactly be calculated. It is evident, however, that those who have most religious knowledge, who are theoretically, best acquainted with the character of human nature, with the character of God, with christian doctrines and christian duties, who speculatively understand the work of the Holy Spirit, are best fitted to receive such religious impressions as are abiding, such impressions as pertain to salvation. Like the perfectly reorganized bodies of



Ezekiel's valley, they are prepared for the breath of life. They are ready when they begin to live, to perform all the functions of men. Nor is this all. Where the duty of a Sunday school teacher is faithfully done, his pupils are accustomed to a pungency and personality of address, which works into their minds such a habit of self-application, that the shafts of truth have a more sure aim, when pointed at them at the times when God has come forth to the battle, than they can have, directed at such as have always found it easy to shield themselves with the multitude of their neighbours. It need not be said that converts from Sunday schools are less liable than persons less informed in the evidences of piety, to self-deception. On the whole, in the variety of means which have contributed to the glorious results we have stated, the Sunday school is entitled to a high place. In many cases it was the immediate instrument. In others rather preparatory and more remote. But in no case, we apprehend, does the Sunday school fail to exert a salutary influence upon its pupils. Several scholars of our connexion who have died during the year, have expressed, during their last hours of temporal agony, the most cheering confidence in a blissful resurrection.

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#### XXIV.

*From the Report of the CAYUGA COUNTY SUNDAY SCHOOL UNION.*

In the African school in Auburn, which numbers thirty-five scholars and ten teachers, three teachers and one scholar are recent subjects of grace. The scholars in this school have formed themselves into a society for the distribution of tracts among people of colour, and appointed their teachers to manage its concerns. The zeal manifested by these sons and daughters of Africa, is worthy of imitation. Why might not the scholars in every Sabbath school form themselves into a Tract Society?

In conclusion we remark, that our experience in the present system of Sabbath school instruction has been small; but we have been taught by it more fully than ever, that the cause of Sabbath schools is the cause of God; and when properly understood, cannot fail to engage the co-operation of every child of his, and every true friend of man. Like every other benevolent enterprise, it has had its enemies in the church and in the world. Few, indeed, have been its avowed enemies. The reasons are obvious. It has approved itself to all who have taken pains to examine its claims; while too many have thought it unworthy of their notice. The indifference which has existed, and does still exist, in relation to this subject, particularly on the part of the church, is perhaps the most powerful enemy that the cause ever has encountered, or will ever have to encounter. For this indifference, we can at present assign but one reason. It is a fact, apparent to the view of every attentive observer, that there is but little faith in the church in relation to the salvation of children. Christian parents will not believe that their children are old enough to be saved, until they become so stiff-necked and uncircumcised in heart and ear, that they can successfully resist the Holy Ghost; until they become so old in transgression, that they can resist every motive to obedience that can be drawn from heaven, earth, or hell. They will not believe that it is time for them to lift up their voice like a trumpet, and warn their children of their danger and their guilt, until their feet tread along down by the sides of the pit, and they begin to totter on the very verge of ruin. In view of this fact, and others presented in this report, and in view of the guilty and wretched condition of the rising generation in all the western section of this state, what ought the church to do? What will the church do? Will she put forth her energies to rescue the countless company of the children of wretchedness and of want, from the paths of the destroyer? Or will



she look on with cold indifference, and see them swept away, generation after generation, into the burning bosom of the pit of wo? Christians, will you awake? or will you slumber on?

## XXV.

### *From the Report of the CHENANGO COUNTY SUNDAY SCHOOL UNION.*

The inhabitants of this county seem to have awakened to this subject, as from a dream, and wonder at themselves that they have slept so long. Opposition, in this county was at first considerable, but it lessens every day. We find the best argument we can use, is, to take the opposer by the hand, lead him into our village schools, and present him with one or two hundred little boys and girls, all neatly dressed in their best attire, and quietly seated beside their respective teachers. Let him see their bright eyes beaming with delight, as they listen to the kind accents of their teachers, while they pour instruction into their infant minds. Let him listen attentively to the sweet music of their voices when reciting to their teachers. Let him listen to the words of our Saviour falling from infant lips—"Suffer little children to come unto me, and *forbid them not.*" Let the opposer see and hear all this, with their orderly conduct, their smiling faces, and he *must* be convinced, "though his stout heart deny it still."

Facts have occurred here, where decided opposers have become converts to the Sunday school cause, from beholding scenes like these.

### ONEIDA COUNTY.

*Rome*—We will not pass in silence the spiritual blessings which have descended upon our school. In this world, we cannot express our gratitude to God as we ought; but hope to praise him for ever in heaven. The Saviour has warmed the hearts of those of us, who hoped we *loved him a little*, before; and the five teachers who were without hope, have been, as we humbly trust, brought out of nature's darkness into God's marvellous light, and twenty-five of the scholars indulge the same hope—others are inquiring. Many things relative to our school, we are constrained to conceal; *but that day* which will bring all things to light, will reveal them.

A few facts we will mention: One little girl observed to her mother, last summer, she wondered why the girls were so inattentive and playful in prayer time—why they did not kneel and try to pray for themselves. Another took her spending money, and asked her father to give her some more to put with it, and bought a BIBLE; before that time they had no Bible in the family. On *thanksgiving day*, several of the children went to the school house, and the neighbours, to inquire if there was to be a Sunday school; and were much disappointed when the were told, *No*. Many Sabbaths, the superintendent was asked, if to-morrow evening would not be the Sunday school prayer meeting. One little girl who has expressed a hope in Christ, says she received her first religious impressions which were abiding, at the time of one superintendent's death, last spring. Since the commencement of the school, about four hundred have attended at different times. Of that number, upwards of fifty have hopefully become religious—not including the twenty-five mentioned above, who now attend school; and the most of all these in the present revival. Six out of eleven who now instruct the school, were formerly scholars; many have moved out of the place, and of them we know nothing. But three have died of whose death we have been informed, who ever attended the school. A revival of religion in our school, has long been the subject of the conversation and prayers of those who felt an interest in its best welfare, and now we desire its continuance.

*Utica.*—Since the formation of our union in 1820, about 700 scholars have been connected with the male department. About half of this number have removed from this place, and most of them are still enjoying the benefits of Sunday school instruction; while not a few are engaged as teachers in other schools. Since the above date, this department of our union has been conducted by 2 superintendents, 16 assistants, and 134 teachers; of the teachers more than fifty have removed to other places, and are, most of them, still engaged as superintendents or teachers in other schools. Seven of them have died, all of whom, in their dying moments, spoke of the Sunday school with the deepest interest, and experienced the consolations of the christian's hope: eight of them are pursuing studies preparatory to the gospel ministry; three of them are ordained ministers of the gospel, and one a missionary to the East Indies.

It is a reflection of peculiar interest, that during the past year, not less than fifty scholars, who have been connected with our school, give evidence of having experienced a change of heart. When the school was divided in July last, twenty-six of this number left us for the other schools; leaving now in our department twenty-four, with the exception of one *William Jones*, whose early death we have all deeply lamented. This youth manifested in the agony of his dying sufferings, a cordial trust in the Lamb of God, a deep interest in the salvation of his young companions; and we would remember with peculiar gratitude, that his last prayer was for the Sunday school.

From the report of the Female Department, it appears that there are 25 teachers, (all professors of religion,) and 180 scholars; that the monthly concert is observed; also, a weekly prayer meeting for the teachers and scholars of both schools; that the children of the school have contributed ten dollars to make Rev. Mr. BRACE a life member of the Western Sunday School Union. Twenty-eight of the scholars have hopefully attained to the faith of the gospel, during the last year; also several of the teachers.

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## XXVI.

*From the Report of the JAMAICA SABBATH SCHOOL SOCIETY.*

During the summer of last year we had a powerful revival of religion, and a number of both males and females became connected with the school, and made a profession of religion about the same time. The effect of our school upon the neighbourhood has been decidedly good. Some parents have been induced to attend meetings, who before had never been in the practice of attending places of worship. The attention of the children has been arrested; and I do not doubt but that deep and lasting impressions have been made upon their tender minds, which will be attended with beneficial consequences, both in time and eternity.

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## XXVII.

*From the Report of the CATSKILL SUNDAY SCHOOL SOCIETY.*

The practice of distributing rewards has been discontinued for the last three years, from a conviction that it failed to answer the ends proposed. All the scholars, except those who forfeit their claims by misconduct, have access to the Library; the males one week, and the females the next, alternately.

Two of our scholars have died during the last year, both of whom, it is hoped, were prepared for death. One of them, a little boy, was never known to have received any serious impressions from the instructions he had received.

ed; but when suddenly brought to the borders of the grave, he manifested an entire resignation to the will of heaven, a firm hope of acceptance through the merits of the Redeemer, and a great anxiety for the salvation of his friends and associates. There has been some seriousness on the minds of some of the children attending the school, but no unusual attention to religious subjects among the majority of them.

On the subject of sending an agent from your board to this section, there can be but little doubt but that the Sabbath school cause might be greatly benefited by such a measure. The formation of a union in this county, to become auxiliary to the American Sunday School Union, has been a subject of some reflection and conversation, but with no efficiency as yet. There appears to be no suitable person at present, who can be obtained, to effect this desirable object. There are ten towns in this county; and there are ten or eleven well organized and interesting Sabbath schools, beside a number of *local* schools of less note, kept up in the summer season. Five or six of the former are directly or indirectly connected with the American Sunday School Union. An agent for this county might not only greatly strengthen the cause by concentrating the exertions of those societies already formed, but a number more might probably be formed to much advantage for the well being of many precious immortals. The expense of supporting an agent from the parent society, may most probably be defrayed without drawing from her funds, for a season at least. Since the *Sabbath school* cause is so evidently the cause of Christ, and being so pre-eminently calculated to draw the rising generation under the influence of *Bible* truth; and considering the effects already produced, what efforts should not be put forth to raise such a *scheme* to the highest pitch of usefulness!

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## XXVIII.

*From the Report of the FEMALE SABBATH SCHOOL SOCIETY OF OVID.*

Our Sunday school has one superintendent, who receives the account from the teachers of the number of verses in the Scriptures recited by the pupils, or the number of answers to Bible questions. This account is entered daily to the credit of each scholar, and he is rewarded by drawing a book from the library. If he has no lesson, he gets no book. The choice of the book is generally regulated by the number of answers.

The books are read with great avidity by the children, and are well calculated to make a lasting impression on their minds, and form their sentiments and characters as they grow up.

It is rational to conclude these books do more good than all the other instructions they get from the school.

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## XXIX.

NEW-JERSEY.

*From the Report of the BURLINGTON BAPTIST SUNDAY SCHOOL.*

There are two schools under the direction of this Society, containing in all 150 scholars and 23 teachers. During the past year five teachers and two scholars have connected themselves with the Baptist church, and four teachers with the Methodist. It is, we believe, the universal opinion, that there is, since the establishment of these schools, less profanity, less violation of



the Sabbath, and more of an orderly and moral deportment among the children.

We know of no instances of the extraordinary display of Divine power or mercy ; but we are sure that the bountiful hand of the Lord hath undeservedly sustained us, and hope that his loving kindness hath found out and adopted as his children some of our teachers and scholars, which, though not uncommon for Him, is infinite mercy towards us, and calls for our endless love and praise, as well as our best services.

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### XXX.

*From the Report of the METHODIST EPISCOPAL SUNDAY SCHOOL OF BURLINGTON.*

Six female teachers since their connexion with the school, have made a public profession of religion, and there are seven scholars who we have reason to believe have experienced a change of heart, although they have not as yet made a public profession. Our ministers, owing their engagements on the Sabbath, have not been able to visit the school during school hours ; but they have twice had the children convened, and addressed them on Saturday afternoon.

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### XXXI.

*From the Report of the UNION SUNDAY SCHOOL SOCIETY NEAR BURLINGTON.*

It is now but ten months since we first essayed to gather together our little band.—We had many difficulties to contend with, some of a peculiar kind, as the attempt was by many deemed fruitless and vain. *All* wished us success, but almost *all* looked for failure. But *Raikes* “tried,” and succeeded, and the word which encouraged *him* in his humble attempt was to us a watchword and a signal. The blessing of God seemed to attend our feeble efforts, and when our school embraced 50 children it numbered perhaps *nearly* all around us, who were of suitable age to attend. Even our apparently friendless situation, was in the hand of God, a means of making us friends, whose sympathy cheered and whose advice or assistance encouraged us. And in truth we can say “Hitherto hath the Lord helped us.” And though we have no evidence that our instructions have been blessed with the conversion of a single soul, yet we trust that our labours have not been entirely in vain. Our hearts were gladdened a short time since, by hearing from the teacher of the day school in our neighbourhood (formerly our director) that he could perceive a visible difference in the conduct of those boys who attended our Sunday school and those those of his scholars who had never attended, and a marked change in the conduct and behaviour of some of those very boys (since the last winter) which was previous to the commencement of our school, particularly in a few special instances where the boys were known to be especially attentive to Sabbath school instruction. The interest in and attachment to the school, manifested by some of the scholars has been also encouraging. A little girl who left our neighbourhood last summer, bade our director farewell with tears in her eyes, and with great simplicity observed “that she would try and not forget God, and to pray to him, and would ask her mother to teach her to pray” to that God of whom she had most probably first heard of at the Sunday school. Indeed, the utter ignorance, with regard to spiritual things, of some of these children could scarcely be credited by those who had not witnessed it.

## XXXII.

*From the Report of the SOMERSET AND MIDDLESEX SUNDAY SCHOOL UNION.*

In the year 1799 an association was formed in this town consisting of fifteen young ladies, for the purpose of educating the like number of poor female children—each member having the privilege of selecting one child, to be clothed and schooled at her expense. An experienced teacher had charge of the school, which continued in operation till the year 1806, when it was suspended, on account of the death of the instructress. It was a part of the system adopted by the association, to impart *religious instruction to the children of their charge on the Sabbath*. And for this purpose they were regularly conducted to church on the Sabbath, and assembled in the afternoon at their school room, where they were always met by one or more of their patrons.

In the year 1811, a Sunday school was established on a more comprehensive plan, combining literary with religious instruction, and admitting all, adults and children, who might attend for the purpose, and conduct themselves with propriety. An approved master was provided for the boys and a mistress for the girls, who were assisted in their labours by many young gentlemen and ladies of the city, and about two hundred children were on the roll of this school, which continued in operation, till its most efficient patrons were numbered with the dead. It then languished for a short period, when it was revived by several pious young gentlemen, who became the instructors themselves, and continued their labours until about the close of the year 1815, when it was discontinued.

On the 8th day of December, 1816, a Sunday school, upon the plan which is in use at the present time, was commenced in the Presbyterian Church, under the immediate superintendence of some of those pious females, who had been the original promoters of Sabbath school instruction in our city. And shortly afterwards, two other Sabbath schools were organized, one in the Dutch Church, and one in the Episcopal Church. These schools have been continued, without interruption, to the present day, affording elementary instruction to many hundreds of children who otherwise might have wandered about our streets on the Sabbath, exposed to all the temptations of vice in a state of idleness. Two of these schools, the Presbyterian and Dutch, at an early period, formed a union, under the title of the "New Brunswick Sunday School Union," and became auxiliary to the Philadelphia Sunday and Adult School Union. And they subsequently admitted into their connexion, four other Sunday schools, established in the vicinity, viz. one at 3 mile run, one at 6 mile run, one at Centreville, and one on George's road. Under this arrangement their operations were continued till near the close of the last year, when this society was organized and the New Brunswick Union was absorbed in the more extended Somerset and Middlesex Sunday school Union.

It is worthy of remark that some of those very females who joined the association for instruction in the year 1799, are among the most zealous and active promoters of Sabbath school instruction at the present day. Thus affording an example of devotion to this charitable cause and of perseverance in doing good which is worthy of imitation, and which cannot fail of meeting its reward.

The schools in connexion with this Union are as follow:

No. 1. Sabbath School Association belonging to the Presbyterian Church, New Brunswick, containing 100 scholars and 23 teachers. Belonging to this school is a library containing 150 volumes.

No. 2. Sunday School Society of the Reformed Dutch Church, containing 150 scholars and 29 teachers. The library contains 125 volumes. Two teachers have made a profession of religion within the year.

No. 3. Baptist Sunday School Society, containing 100 scholars and 16 teach-

ers. The library of this school contains 100 volumes. The pastor lectures once in two months, when a collection is made for the benefit of the school.

No. 4. Sunday School Society of the Methodist Episcopal Church, contains 75 scholars and 12 teachers. The library contains 100 volumes. One teacher and one scholar have made a public profession of religion during the last year.

No. 5. Three Mile Run Sunday School.

No. 6. Six Mile Run Sunday School.

No. 7. Centreville Sunday School.

No. 8. George's Road Sunday School.

### XXXIII.

*From the Report of the FEMALE CHARITY SCHOOL SOCIETY OF SOMERVILLE.*

All the weight of wisdom, worth, and influence, is, in this region, on the side of Sunday schools. There are a few degraded characters who find fault, but the only real impediment to these institutions is a want of greater ardour on the part of their friends. Among the most observable good effects resulting during the past year from our schools, is the gradual increase of religious knowledge; besides which, there is a certain decency which pervades all society, and is observable in the language, manners, dress, and houses of all classes; even the most humble cottages and our very slaves partake of it. All this we ascribe to the influence of Sabbath schools and the religion of Jesus.

### XXXIV.

*From the Report of the FIRST SABBATH SCHOOL SOCIETY OF CAMDEN.*

Perhaps the most interesting circumstance that has occurred in connexion with our school since our last Report has been the formation of a Youth's Sabbath Day Reading class. For some time previous to which we had witnessed with deep regret the assembling of many of our youth about the public gardens and at the corners of the streets of our village on the Sabbath day, and from whom occasionally we had experienced some annoyance while conducting the scholars to church; that this growing evil should be removed, and these young men induced to take a part in our school became very desirable: but all our invitations and solicitations for them to attend were disregarded: until a member of our society projected the plan of collecting them together in a room adjoining to the Sabbath school, under the above name, with a mode of instruction and rewards, suitable to their years, and persons of experience to superintend them; which we are happy to say succeeded beyond our most sanguine expectations. The class commenced in January last, and before it had been in operation a month, more than twenty young men had caused their names to be entered on the class book and appeared to take an interest in the instructions of their teachers.

When the class had been in operation little more than a month a parent of two of the scholars, remarked to one of the teachers of the class, "That a material alteration for the better had taken place in her sons, who previous to entering the class could scarcely be prevailed upon to take up a book, but now, added she, they embrace every opportunity of reading the Bible in order (as they say) to answer the questions their teacher may propose. And the above is not a solitary instance of the kind; it is frequently remarked that a great change for the better has taken place in the general conduct



of all the members of the class, particularly during the solemnities of divine worship. We will give the copy of a letter which the gentlemen who projected this class received from an unknown person.

DEAR SIR.—Although I have not the pleasure of your particular acquaintance, my motive will, I trust, justify the liberty I take even with a stranger. Among the many modes of exertion for the improvement of the young, I am especially pleased with one which has been attempted in your town, I allude to the formation of a Youth's Sabbath Day Reading Class. I became acquainted with it in the following singular manner. Being detained some time in Philadelphia, I accidentally inquired of some one the name of the place opposite which appeared so pleasantly situated. I was informed it was Camden, but that it was not in reality so agreeable as it appeared, and that the inhabitants were notoriously ignorant and wicked. This account did not lessen my inclination to visit it, and I therefore crossed the river for that purpose. As I was walking into the town my attention was attracted by a group of boys talking very earnestly. From what I had been told of the place, I expected they were engaged in some dispute which would probably end in blows, and I hastened forward to prevent this if possible. What was my surprise and delight when I found it was only an animated conversation concerning the deluge. One told the depth of the waters, and the size of the ark. Another the number of persons preserved in it, &c. This delightful incident led me to inquire more particularly concerning the state of society, and I found that it was by no means so low as had been represented to me; that great exertions were making for its farther improvement, and that your Reading Class was likely to become particularly useful. From what I learned of the plan, it appears well devised; but permit me to suggest one addition. If the members could meet together some time during the week to converse upon the subjects of their reading more at leisure than they can do at your regular meetings, perhaps it might serve to interest them more strongly, and impress the subjects upon their minds more deeply.

Go on, Sir, in the undertaking—good may result from it. Please present the best respects of a hearty well-wisher, to every member of the class, and accept for yourself, &c."

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### XXXV.

*From the Second Annual Report of the ESSEX COUNTY SABBATH SCHOOL UNION.*

Though the first Annual Report left us in an early stage of our progress, yet the expectations which we indulged were based upon the best foundations: the promises of the divine word, in accordance with the signs of the times; the most impressive ceremonies of the last anniversary, comprising the arrangements of the schools of the town; the concern manifested by the teachers from various parts of the country; the affecting and united appeals made by the gentlemen in their addresses, heightened those expectations, which your board humbly hope and believe have not been cut off.

Thenceforward many of the friends of Zion have ventured to predict the approach of a better day for the church in this region of country; they saw the moral darkness dissipating which had so long rested upon the widely extended valley of vision; they saw a shaking among the dry bones, and while they cried, Come from the four winds, O breath, and breathe upon these slain that they may live, they thanked God and took courage.

Your board have not been altogether unaffected with the conviction that, but little (comparatively) is done while so many are out of the ark of safety; and cannot refrain from saying that, their designs and efforts fall far short of that efficiency and earnestness, which their relations to the thousands for whom they labour require. The responsibility they take upon themselves,

whose aim is the glory of God, and the salvation of souls, will not admit the least apathy or inactivity; a sufficiency of both has no doubt deterred us in our course, these indeed have been our greatest hindrances; for though we have met with indifference to the subject in parents and guardians, with prejudice of one kind or another, and sometimes with direct opposition; yet it is found by your board to be literally true, that more are they that are for us, than those that are against us, and they have found it to be so evident that the Sabbath school designs of God's servants have a favourable influence on society, that even worldly men advocate and assist liberally to support them. These facts, together with the consideration, that the measures of your board have been generally seconded by men of influence, and by the pious, it is hoped will excite the members of the board who may be called to labour, to shun those evils which are the product of coldness of heart and indifference to the best interests of souls.

With these preliminary remarks the board will proceed to a brief notice of their several acts, which have regarded in a special manner the enlargement of the union, by the addition of the schools which had not become auxiliary, by ascertaining as far as practicable the true state and number of the schools in the county; by means of the visiting committees and other measures; by directing the inquiries and operations of the small schools, and encouraging the disheartened and languishing; by recommending the observance of the monthly concert, and by keeping the Depository well supplied with the publications of the parent society, and other valuable books; and assisting the destitute by small donations, when the visiting committees or members of the board have deemed it expedient.

The Depository is at present in a flourishing condition; it has been well conducted by the superintendent during the past year, and has been a source of considerable income to the union; notwithstanding discounts have been uniformly made to the auxiliaries agreeable to the plan proposed at the commencement, and that pursued by the American Sunday School Union.

By the liberality of the Newark Religious Tract Society in publishing the first annual report of the union gratuitously, fifteen dollars have been saved to the Union, for which that society will please to accept the thanks of the board. They would also tender their gratitude to those gentlemen of the grand jury, who, at two respective sittings, while they were set as guardians of the public morals, departing from their usual practice, condescended to notice our institution in their gifts; thus bearing testimony to the moralizing influence they believe your society must have upon community.

Before we take particular notice of the schools, permit the board to remark, that they are persuaded still, that no part of our plan deserves more attention than the appointment of active visiting committees; the information obtained by them during the past year, respecting those parts of the country where the least has been done, has had the happiest influence on the meetings of the board; they have superseded the necessity of having a missionary, and have done nearly all the good that a missionary could have done; their visits have been solicited and highly valued by the schools, while at their suggestion, schools have become auxiliary, and in some places the monthly concert of prayer established.

There are now connected with this society 28 auxiliaries, 67 schools, 5,032 scholars, 795 teachers, and 94 superintendents—to these add the probable number of 6 schools, not auxiliary, and there will be nearly 6,000 scholars deriving benefit from Sunday school instruction within our bounds, and the number of teachers will be nearly 1,000. From the reports of your auxiliaries, it is ascertained that 55 teachers and 18 scholars have the last year, made a public profession of the religion of Christ, from those schools. Seven auxiliaries have libraries; in 13 of the churches the Sunday school concert is observed—37 of the schools are discontinued during the winter—such is the state of the Sabbath school cause within the county of Essex.—The hundred fold, which was anticipated in the first report of your managers, has been



nearly realized—what christian does not rejoice in view of this picture, notwithstanding its darker shades? In its thousands, whose first efforts are to learn of God, and the great mysteries of redemption—to treasure up the seeds of eternal truth—to love the blessed gospel; and to honour our holy sabbath, does he not see a large inheritance for the church?—What parent that loves virtue, and values the immortal interests of his offspring, does not rejoice, if their names are on these records? What citizen will not join in our thanksgivings, or will withhold his friendly aid, when he is assured that these institutions correct disorders in families, that by them neighbourhoods are reformed, profanity, abuse of divine ordinances, and vice and immorality of every kind is diminished? Who, that can pray, will not say, Send *now*, Lord, prosperity?—True it is, that few comparatively, are brought to an experimental acquaintance with Christ; and without his kind interposition to effect a radical change, they must remain in spiritual ignorance, and die. Yet they seem to be waiting at the pools, and are doing more for the real dignity of our nature, and for the prosperity of the nations, than all other measures devised, could do, without their aid—and are effecting a moral change, which but few of us will probably believe or sufficiently realize, but in the light and experience of eternity! And while the Sunday school system is at this moment exerting a direct influence on 1,100,000, in the schools in the United States, the West India islands, British America, South America, Europe, Asia, Africa, Australasia, and Polynesia; let the friends of God, of the church, awake to their obligations, lend their aid and influence to these institutions—join in the monthly prayers with the thousands who assemble at the concert of prayer, for the dews of heaven to descend—let their prayers daily arise—and then the great head of the church will interpose and bless his cause—will send his Holy Spirit to influence—will sprinkle the nations with his precious blood—and the ransomed of the Lord will return and come unto Zion, with songs of everlasting joy upon their heads: and as the angel flies through the midst of heaven, having the everlasting gospel, to preach to every nation, kindred, and tongue, and people—the cheerful and holy song will be raised by infant voices, in every vale, and on every mountain top:

Dissipate ye clouds o'erspreading;  
 Jesus bids his gospel shine:  
 Truth is now the earth pervading,  
 Aided by a power divine:  
 Holy Jesus;  
 Soon all nations shall be thine.

### XXXVI.

*From the Report of the SUNDAY AND ADULT SCHOOL SOCIETY OF THE MIDDLE TOWNSHIP, CAPE MAY.*

One thing I will take on myself to mention: within the space of two or three weeks past, the greatest display of the power of divine grace has burst forth among us that has ever been witnessed by the oldest people we have among us. So powerful is the work, that we sometimes even stand still, to see the salvation of God. This work is, so far, confined entirely to the heads of families: while some are shouting glory to God in the highest strains, others are crying mightily for mercy. Next sabbath the ordinance of baptism is to be administered. We solicit your prayers with ours, that this torrent of grace may not cease until the whole face of the earth is covered with it as the mighty waters cover the bosom of the great deep.



## XXXVII.

*From the Report of the FLEMINGTON AND AMWELL SUNDAY SCHOOL SOCIETY.*

Under the providence of God the managers are brought to the close of another year of their labours. It is with pleasure, and we trust with thankfulness to the God of mercies, whose we are, and whom we serve, that we are enabled to state, that during the past year, the field of exertion for the benefit of the rising generation, occupied by this society, has been gradually extended. At our last anniversary the number of schools in active operation were six—a very efficient one has since been added, which makes the whole number now under the care of our society seven. The attendance of the scholars have been generally regular, and their general deportment such as merits the highest praise. Their attention to the reading of the word, and religious exercises in the school, has given general satisfaction. Most of the children have made regular progress in their studies. In the recitations it has been the aim of the teachers to limit the quantity committed to memory, in the hope of advancing their pupils in the knowledge of what they acquire—this has been particularly the case in committing from the holy scriptures, and the hope is indulged, that the plan has been pursued with benefit. The plan of rewarding the children with tickets, has been in a great measure abandoned in this school—and it is believed its disuse will be attended with salutary effects. In its stead the formation of a religious library, adapted to the various capacities of children, has been commenced; and although our stock of books is yet small, and entirely inadequate to meet the demands of all the schools, yet so far as the experiment has been tried, we have had ample proof of the superior benefits of this mode of rewarding the industry and faithfulness of our little pupils. The eagerness with which these books are inquired for, is a pleasing indication that their contents are appreciated; and renders it a matter of regret, that the funds of the society are inadequate to such a supply of them, as would give the several schools the advantages of their distribution on an extended scale. While the conductors of the school thus express their gratitude to the great head of the church for his signal preservation of themselves and the little company committed to their care; and for the distinguished success which has attended the cause of sabbath school instruction; they would not conceal their regret that too many manifest no disposition to avail their children of the advantages of these schools; and that some few even of those who are permitted to attend, lose much by the neglect of parents and guardians to second the efforts of the teachers to promote the highest good of their children.

## XXXVIII.

*From the Report of the SABBATH SCHOOL UNION OF SALEM COUNTY.*

Since our last report, the female superintendent of the Sabbath school of the Baptist society in the town of Salem, to whom, under God, this school is indebted for much of its prosperity, if not for its existence, has joined the church; as has also one male teacher.

## XXXIX.

*From the Report of the MOUNT HOLLY SUNDAY SCHOOL.*

Our union is but in its infancy, having been formed in August last, since which time it has continued to flourish. It embraces 90 scholars, male and

female, under the direction of two superintendents, five male and seven female teachers.

A seriousness is visible in many of the children. One gives evidence of exercising a saving faith in Christ, and has become a member of the church. A regular monthly concert of prayer is kept up, which has not been in vain. Believing this, with all like institutions, to be of importance to mankind, our earnest desire is for its prosperity, and for the fulfilment of that prophecy which says, "the earth shall be full of the glory of God."

## XL.

*From the Report of the SABBATH SCHOOL OF THE SALEM PRESBYTERIAN CHURCH.*

Since the commencement of the school, five of the teachers have become members of this church, two of them this year. Two of the scholars, also, have become members of the methodist church. The influence of our little school has not as yet become very apparent. One family, during the past winter, was brought through the instrumentality of their children to attend upon the preaching of the word; they were not before in the habit of attending upon any place of worship. The parents seemed interested, the mother especially; but they have removed to a distance from us, and we cannot as yet tell whether any permanent impressions have been made.

## XLI.

*From the Report of the TRENTON METHODIST EPISCOPAL SABBATH SCHOOL.*

During the last year 14 of the scholars have made a public profession of religion; and three others, who have been called away by death, have given satisfactory evidence of a preparation for the change.

## XLII.

*From the Report of the CUMBERLAND SUNDAY SCHOOL UNION.*

In the Cedarville and Bridgeton schools, there are upwards of 20 teachers who have made a public profession during the past year, and all who remain in these schools are serious. In the other schools belonging to the union there are several; probably in all 30. Of the scholars who give evidence of having experienced a saving change I cannot state the number precisely, but it is very considerable.

## XLIII.

*From the Report of the GREENWICH SUNDAY SCHOOL UNION.*

About the 20th of June last, your missionary, Mr. Crawford, visited the Greenwich church, and preached several times within the bounds of said church during the same week. We had no Sunday school in operation at

that time, and are unable to say how long we would have remained in that situation, if your missionary had not come amongst us. It appears to us, however, that the people of the neighbourhood were waiting for some person to make a beginning, for during that week an association was formed, officers chosen, &c., and on the next Sunday six schools were in operation under our care, and all this done with but very little trouble or exertion on the part of any one.

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#### XLIV.

*From the Report of the LEBANON AND WHITE HOUSE SUNDAY SCHOOL SOCIETY.*

In presenting their annual report to the American Sunday School Union, the society would feel their obligations to Him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God," for the prosperity with which he has been pleased to crown our schools the past year. The Saviour's hand was with us when we commenced, as we progressed, and when we closed. In the month of October, the schools under our care assembled, on God's holy day, in the Reformed Dutch Church of Lebanon; and the children, with their parents, superintendents, and teachers, attended to divine service, both in the morning and afternoon, appropriate to the occasion. Their walking in procession to the house of the Lord, their orderly deportment, and the presence of the condescending Jesus with the congregation, made many a heart beat with gratitude, joy, and hope; and constrained one or more to say, "Well, my children shall not stay away from Sunday school next summer."

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#### XLV.

##### PENNSYLVANIA.

*From the Report of the PHILADELPHIA CITY SUNDAY SCHOOL UNION.*

While we rejoice that christian intellect has devised, and christian enterprise and energy have carried into successful operation, so many and such diversified plans of benevolence—and while our hearts are called forth in the exercise of their most grateful affections to him, who hath put it into the hearts of his children to do these things—and while we hail these as the precursors of more glorious times for the church of God; yet are we enabled by these, the better to behold how much remains behind to be accomplished, the moral desolations of our world, being brought out thereby into bolder relief.

The christian whose heart has been renewed by grace, and who feels that he is not his own, but bought with a price, looks forth upon a world lying in iniquity, and his bowels yearn over his fellow immortals hasting down to the caverns of despair, and with streaming eyes and heart beating with tenderest compassion for those for whom a Saviour died, he exclaims, "Lord, what wilt thou have me to do?" what part shall I bear: how shall I best promote the glory of thy grace, in the salvation of immortal souls?

Whilst he sees the blessed volume of inspiration wafted on the wings of the wind to distant lands, he accompanies it with his prayers, he aids with his funds. But while in the arms of his love he embraces the whole human family, and his prayer, in the most enlarged sense of the petition is, "Thy kingdom come," he still remembers that Providence has connected him



more closely with some of his fellow creatures than with others, and thence concludes that such have stronger claims upon him; and coming more immediately within the sphere of his influence, present the fairest field for exertion in the cause of his blessed Master.

From views and feelings such as these, doubtless, the Sabbath school system had its origin; "Here," said the humble christian, "on these little ones may I exercise my influence, and employ those talents committed to my charge; it may be, he who despiseth not the day of small things, will crown my feeble efforts with success." And the blessing of God did crown them with glorious success; the little ones were assembled on the sacred Sabbath, they were taught to read the words of life, to sing their songs of praise in language which they understood, and to pour forth their infant prayers into the ears of him, who, though he sways the sceptre of the universe, and receives the homage of angels and archangels, yet hath said, "Suffer little children to come unto me, and forbid them not."

A new era now arose upon the infant mind. The Sabbath, that day of irksome tediousness to the children of those who felt it their duty as christians to restrain and prohibit the ordinary employments and amusements of the week, but who in doing so, forgot to provide in their stead something that might give a profitable direction to that activity so natural to the mind of man—the Sabbath now, to such, presented another aspect. Instead of being doomed to spend the day in comparative idleness, or to attend in the sanctuary, and hear discourses which however edifying they might be to others, were not intended for them; they were assembled together as objects worthy of christian instruction: that sacred volume which, though its depths cannot be fathomed by a Newton's mind, yet in all the majestic simplicity of truth, commends itself to the understanding of the child, was placed in their hands, its contents stored in their memories; and its precious truths sought to be impressed upon their hearts, pleasantly and profitably flew hours which once moved so heavily along, and not few are the instances in which the conversion of the sinner to God might be traced to the impressive lessons of the Sabbath school.

But not alone the children of the pious have been through this medium brought to walk in the steps of their fathers, and be more eminently useful than *they* were, but those, too, to whom the Sabbath was the day devoted specially to every crime, have been brought within its hallowed influence, and *many* are the cases of hopeful conversion from among those; and not unfrequently have the prayers of the children been sanctified to the salvation of their blaspheming parents. Founded in humility; he who delights to exalt the humble, has smiled upon the Sabbath school, gradually has its influence extended, its importance been more duly appreciated; and although the christian world is by no means fully alive to those immense advantages with which it is fraught, yet already do the fondest hopes of the church cluster around it, and from it does she draw her *brightest* and *warmest* anticipations of that season of millennial glory, when the sublimely beautiful description of the prophet shall find its full accomplishment in that peace and joy and love which shall pervade all hearts; when every heart shall be a temple for the Holy Ghost to dwell in, and from every voice shall rise the general song of praise, and the loud anthems of the skies be echoed back from earth—Hallelujah, for the Lord God omnipotent reigneth.

Among the many glorious features of the Sabbath school system, that spirit of harmony and union among christians, which it has so eminently tended to produce, is not the *least* calculated to cheer the friends of Zion. The christian religion is one of love, and in proportion as harmony of feeling and union of effort prevail, may we expect a blessing from a God of love. The sweetest promises of the gospel are those addressed to christians in a collective capacity; and every thing that is calculated to draw closer the bonds of affection, must commend itself to every christian heart.

The reports received from the schools in connexion with this Union, are of

varied and deeply interesting character; some of a nature calculated to cheer, and others to distress the christian heart; but all tending to strengthen the belief that this society, under divine guidance, may become eminently useful. —It would have been desirable that more detailed reports had been furnished in every instance, and thereby an opportunity be afforded for selecting whatever might, in the judgment of the society, be profitable for insertion in their annual report; and we trust that on subsequent occasions, this will not be overlooked, and for this we are the more anxious, as from those which have been furnished, we are led to believe, that many are the incidents occurring within those little bethels, which might serve to strengthen the faith, encourage the hope, and call into greater activity the exertions of the christian community.

From several instances of an affecting character, we select the following:

An elder sister of one of my pupils, (says the reporter,) after much entreaty, came to the school; I conversed with her upon "the one thing needful." She seemed affected; her mind was gradually illuminated. She became convinced that she was a sinner, and that without Christ she would be eternally miserable; she has since been enabled to flee into the ark of safety, and secure a refuge in Jesus; has been baptized and received into the Baptist church.

I have conversed with several that have enlisted under the standard of the cross, who date their first impressions from the instructions received in the Sabbath school; and recently have I stood by the bed of one, who I believe is now among the redeemed in heaven, who will through eternity have reason to praise God for Sabbath school instruction; her mother has for five years been lingering on the borders of eternity, but resigned and submissive to the will of the Most High, she waits for the moment when re-united to her daughter, she may join in praises to him, who loved them and hath washed them in his blood.

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## XLVI.

### *From the Report of the PHILADELPHIA SOUTHERN SUNDAY SCHOOL UNION.*

A more extensive field for teaching the great truths of christianity, by means of Sabbath instruction, than that which is embraced by this Union, seldom presents itself. On contemplating its extent we are compelled to exclaim, "The harvest truly is plenteous, but the labourers are few." And the fact that many children are without these godly instructions, and that some are reluctantly refused admission into the schools in consequence of their crowded state, calls loudly on christian exertions, for the attainment of one of the prominent objects of this institution: that of the establishment of new schools.

*The Third Baptist Church Sabbath School Society.*—A juvenile tract society, composed of Sunday school and other children, and consisting of 100 members, was organized in February last. We have great cause for rejoicing, that we have not been called upon to mourn the decease of any of the teachers or scholars during the past year. Two of our teachers have witnessed their faith in Christ by submitting to the ordinance of baptism, one of which stated that he had received his first serious impressions when a Sunday scholar.

*The Samaritan Sunday School.*—With much pleasure we report that one of our teachers has made a public profession of religion during the last three months. A small library is attached to the school containing about 75 volumes. The only reward we bestow is the privilege of the library, with the exception of tokens, once or twice a year, suited to the behaviour of the children.

## XLVII.

*From the Report of the PHILADELPHIA NORTHERN SUNDAY SCHOOL UNION.*

As far as your committee have been able to ascertain, there have been 16 teachers and 13 scholars, by a public profession, united to the followers of the Lord Jesus since the formation of this Union. And a number more, both of teachers and scholars, manifest a very pleasing concern about their eternal welfare, whose names, we hope, will ere long be enrolled among the servants of God.

## XLVIII.

*From the Report of the SUNDAY SCHOOL OF ST. ANDREW'S CHURCH.*

The teachers have been regular in their attendance at school; and have also faithfully attended to the important duty of visiting their absent children. From the report of one of the teachers, we give the following interesting fact. "It is with much pleasure I report the assiduous attention of one of my class, whose time is entirely occupied in assisting her mother, who has a large family. In order at the same time to fulfil her duty to her parent, and not to neglect her Sunday school duties, she manages to place her book in such a situation before her, as to learn her lesson, while her hands are engaged in performing her necessary daily avocations."

## XLIX.

*From the Report of the WESLEYAN SABBATH SCHOOL OF KENSINGTON.*

The conductors and teachers of the Wesleyan Sabbath School of Kensington, beg leave to report respectfully, that they view with great delight the wide spreading prosperity of Sunday school operations; and they hail with increasing pleasure the anniversary of their union with that goodly tree, the American Sunday School Union, whose leaves and fruit are shadow, food, and medicine. They find themselves encouraged to perseverance in their labours, on account of their not being "in vain in the Lord." The improvement of the scholars in behaviour; their increasing diligence in their studies; the number of hymns, verses of Scripture, &c. recited, induce us to hope that the school is prospering; and of several, we indulge the hope, that the good seed has taken root; this we attribute to meetings of prayer for the teachers and elder children. During the past year, we have been called to bid adieu to a beloved brother, who was both director and teacher in our school, [Mr. Samuel Dickes] who, on the 22nd of November, 1825, died in the Lord, saying, among his last words, "I want no more medicine, I am going to my Father's house," and that "he was not afraid to die, for he was going to heaven."

## L.

*From the Report of the SABBATH SCHOOL ASSOCIATION OF THE FIRST PRESBYTERIAN CHURCH in Kensington.*

During the past year we have been called, as an association, repeatedly to experience the loss of teachers. We have felt as though the hand of the



Lord was laid heavily upon us in taking from us within a few weeks, three female teachers, one of whom was among the most active and devoted teachers belonging to the school. They were all professors of religion, and have left a comforting hope that they have been removed to a better world. The one referred to, as being very active, was very anxious as she deemed her end approaching, to have a teacher provided for her class, such as she could confide in, and was evidently gratified when such a teacher promised to take charge of her class. It is hoped that those who have still the care of the school may be quickened to double diligence in remembrance of the mournful event just stated.

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## LI.

*From the Report of the AUXILIARY EVANGELICAL SOCIETY, Philadelphia.*

Our schools are taught on Sabbath evening. The instruction given in them is entirely of a religious character, the generality of the scholars being, in other respects, well educated, consequently none but professors of religion can become teachers. Ten of the young ladies who have belonged to our society, (as scholars,) have established a Sunday school composed of little girls. They went out and collected the scholars, and have placed themselves under the direction of an experienced Sunday school teacher. The young ladies continue to manifest much seriousness in their deportment, and appear to be deeply interested in their work.

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## LII.

*From the Report of the SUNDAY SCHOOL OF THE FIRST AFRICAN PRESBYTERIAN CHURCH, Philadelphia.*

One of our scholars, a lad 13 years old, during the year past, has, we trust, left this world for a better. During his illness he was frequently visited by his teacher and others of the school, and expressed an entire resignation to the will of God, and a willingness to die. A short time before his death, he requested to see his teacher; being told that he could not be found, he said, "Then I shall not see him again in this world, but I shall see him in another." His last hours were spent in endeavouring to impress upon his mother's mind the importance of training up her children in the fear of the Lord.

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## LIII.

*From the Report of the NAZARETH SABBATH SCHOOL, Philadelphia.*

One scholar has died in the full triumphs of faith. Our prospects of doing good, are bright. The instances of hopeful conversion are two.

## LIV.

*From the Report of the BEDFORD SUNDAY SCHOOL.*

We are much gratified to find the following plan, adopted in our school, is so well received, and promises happy results. Instead of redeeming the tickets earned by the children, with reward books regularly, we add new books to our library from time to time, and charge the scholars a certain number of red tickets for the loan of them weekly. And as they are all very fond of reading, they are thus excited to diligence and attendance at school, that they may be able to get books out of the library. We submitted the plan first to the children, and found that they unanimously preferred the privilege of reading a variety of books for their tickets, to giving them all for a single book, which they might call their own.

The question proposed last Sabbath week to our scholars, "What do you come to Sunday school for?" was answered much in the same manner as the six scholars answered it who are mentioned in the last number of the Sunday School Teacher's Magazine. "I go to Sunday school," says one and another, "to receive religious instruction;" "to learn to read and understand the Bible, and the way of salvation;" "to learn to pray to God to forgive me my sins;" "to prepare to die, and serve the Lord as well as I know how, that I may go to heaven," &c. &c. I think there is a great change in the conduct of the young of this village, and if it is not to be traced up to our Sunday school, I know not where else to find a cause for their better deportment than formerly.

## LV.

*From the Report of the SHREWSBURY SUNDAY SCHOOL.*

There never has been such a prospect, in this part of the country, of the advancement of the Sunday school cause as at present, and by the grace of God assisting us, we are determined to proceed with unabating assiduity in this good work.

On the 9th inst. we held our first concert prayer meeting, which we hope will be attended with the Divine blessing. Many of the children were present, and appeared to take a deep interest in the meeting. We are sensible that without prayer we shall accomplish but little; therefore, we design meeting with you at a throne of grace, from time to time, to beseech the Lord to bless the labours of all who are engaged in the Sunday school cause.

Having in some degree witnessed the good effects of Sunday schools, we intend to use our utmost endeavours to establish them wherever it is practicable. In two attempts we have failed, but this does not discourage us; if we fail in one way we will try another, until we succeed. By patience and perseverance we know that we can accomplish great things, and as God is for us, we need not care who is against us. We have very flattering prospects of succeeding in several places, where we have proposed the establishment of Sunday schools, but in consequence of our not being able to attend, nothing has been done.

## LVI.

*From the Report of the KENTUCK SUNDAY SCHOOL SOCIETY, Susquehanna Co.*

If we should be asked what we had to encourage us, in reply we would

state, that, during the past year, six of our scholars give satisfactory evidence of a change of heart, and that there are others under the influence of the Holy Spirit, and that God is with us in very deed.

We would offer for your encouragement a circumstance which took place at one of our schools. As one of the superintendents was conversing with the scholars on the importance of prayer, and urging it upon them, and looking round the school, further observed, "How many scholars are here who have not praying parents?" A hard hearted parent who was present, (to use his own expression,) received an arrow from the Almighty, which stung him to the heart. He went, however, and retired to rest; but sleep had fled from him. He viewed his own character, and he loathed it; and the thought that he had never prayed before his children, stung him to his very soul. He was borne down for days, and went weeks under the burthen of his sins. He would frequently retire into the silent and solitary groves for the purpose of prayer. After continuing in this manner for some time, he hopes the Lord Jesus Christ met him, and humbled him in the dust, and he has now the satisfaction of seeing two of his children hoping in the mercies of a Redeemer.

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## LVII.

### *From the Report of the CRAWFORD COUNTY SABBATH SCHOOL UNION.*

Some prejudices have existed in the regions of this Union, for which the friends of the Redeemer feel a deep regret. It is, however, grateful to add, that these are happily subsiding. One anecdote in point shall be subjoined. A venerable mother in Israel, whose days have been protracted to a twentieth part of the christian era, still active and intelligent, had been led to form an unfavourable opinion of Sabbath schools. She was afraid, while her knowledge of them was imperfect, that the sanctity of the Sabbath would be violated in their operation. Some pains were taken to inform her correctly of their nature, design, and pleasing results. She had her fears, also, as to the tracts which were liberally distributed, lest some heterodox sentiments should be propagated by their instrumentality. Many of these little messengers of peace on earth and good will to man were introduced to the good old lady, and she became delighted with the glad tidings they unfolded. On the third of January last, having been invited, she attended the Crawford County Sabbath School Union anniversary. The youths, on that occasion, exhibited the results of their Sabbath school industry in a manner very creditable to them and their teachers: the other exercises were such as to have been very interesting, at least, to this aged follower of the Lamb of God. On her return from the anniversary scene to her children and children's children, she exclaimed, "*Well, I do believe the millennium is just now begun.*"

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## LVIII.

### *From the Report of the GETTYSBURG SABBATH SCHOOL.*

The method of teaching in our school provides largely for religious instruction, and makes it the prominent part of our employment. Since the students of the Lutheran Theological Seminary in this place have manifested so much engagedness and interest in the cause of our Sunday school, we have all our regular meetings well attended to, and often very interesting.



## LIX.

*From the Report of the MERCER COUNTY SABBATH SCHOOL UNION.*

Your managers, early in the present year, after much consideration of the subject, adopted a system of visitation for the schools, by which it became the duty of the managers to visit them by districts, and the committee instructed to procure the assistance of one or more clergymen in the performance of their duty. By this plan, twenty-five schools out of forty were visited. The managers charged with the first district, gratefully acknowledge the assistance of Rev. Messrs. Condict and Anderson; and those of the second district are under equal obligations to the Rev. Mr. Woods. Those of the third district were deprived of the assistance of the Rev. Mr. Tait, by his ill health, and other engagements at the time; but this was, in part, kindly supplied by Judge Wright. The fourth and fifth districts, we much regret to say, were not visited. The beneficial effects of these visitations, we are happy to say, even surpassed the most sanguine expectations of your managers. The scholars, teachers, and patrons of these schools, were not only gratified by the attention of a committee of the Union managers, and a clergyman, in calling to see them at their school room; but by the advice, information and counsel imparted, were greatly strengthened, and encouraged to proceed in the blessed work in which they were embarked: while, on the other hand, the committee of visitation were greatly cheered and refreshed in beholding the groups of blooming youth and tender little children in each school, all drinking at the pure and unadulterated fountain of God's holy word. They also can testify, that in many cases, while trying to impart instruction, the attentive countenance and tearful eye of their youthful auditors gave rise to the pleasing hope, that perhaps the seed was taking root that might in due time spring up and "bloom in worlds unknown." Many declining schools were again reanimated, and all were encouraged; and we are happy to learn, that these schools have generally continued and prospered through the season. But, of those who were not visited, we have our fears that several have failed entirely, and all have suffered declension.

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 LX.

*From the Report of the NORTHUMBERLAND MALE SUNDAY SCHOOL ASSOCIATION.*

The ticket system has been, in a great measure, done away, being retained only in the fourth class; the first, second and third have the privilege of obtaining books from the library once a week, if they have recited the lesson given out by the teacher, and have behaved well on the Sabbath. We find this plan, which we have but lately adopted, to meet with a ready acquiescence on the part of the scholars, and have no doubt but that it will be productive of much good. We have also adopted the plan recommended of forming a *bad class*, and find it to answer a very good purpose. Many, through fear of thus publicly being made an example of, will strive to repress their rudeness, and struggle with the rising passion until it is overcome. This plan also conduces very much to the order and stillness of the school, and it is hoped will be generally adopted by those who find it difficult, under the old system, to keep the school in order.

## LXI.

*From the Report of the SUNDAY SCHOOL ASSOCIATION OF SPRINGFIELD.*

I would mention one circumstance, which may have an inducement to exertion even in the face of physical impediments. We have a boy of thirteen years of age, born with a defect in his sight which renders him unable to read, but by hearing others he has committed the book of Matthew, and a great part of Mark and Luke. He now stands highest on the list of Sabbath scholars.

## LXII.

*From the Report of the HARRISBURG SABBATH SCHOOL SOCIETY.*

Throughout the year a course has been pursued more strictly calculated to give the instruction a practical tendency, so as to produce permanent improvement and abiding impressions. The attention of the reading classes has been directed to the study of portions of scripture, with a view to the personal application of its sacred truths. For this purpose Sabbath bible classes have been formed, in one of which, consisting of about twenty females, and taught by an elder of the church, the most pleasing appearances have been presented, not only in their improved acquaintance with the word of God, but in their feeling concern for the salvation it reveals. By the liberality of the friends of this institution, a library has been procured for its use, which has been of essential service in its operations, and will no doubt greatly contribute to its usefulness. They also notice the establishment of visiting committees, composed principally of teachers, for the purpose of frequently visiting the poor families in the borough, supplying them with the means of religious instruction, and encouraging their children to attend the school. They mention as a subject of rejoicing, that during this time two of the teachers, one of whom had formerly been a pupil, hopefully experienced the power of saving grace, and professed their faith in Christ.

Your managers are happy in being able to state, that the monthly concert for Sunday school teachers, held on the evening of the second Monday in the month, has been regularly observed during the last year in this borough, though the number usually present has been far less than is desirable, and than might be expected. We consider the continuance of this meeting of vital importance to the prosperity of Sabbath schools. In order to accomplish Heaven's gracious purposes, the people of God must be diligent and industrious in the use of all the appointed means of doing good to the souls of men—the impenitent must be warned, the wandering must be reclaimed, the ignorant must be instructed—but we must not forget that amongst these means, prayer holds a very prominent place; it is far from being among the least important. All our exertions and all our designs, however well intended, and however judiciously pursued, will prove ineffectual without the Divine blessing. Our God is the prayer-hearing God; and we are persuaded that the effectual, fervent prayers of his people avail much; we would therefore affectionately exhort our brethren and sisters who are engaged in Sunday schools, as well as those that feel interested in the welfare of the young, to be much engaged in wrestling with God for his blessing upon the schools, and to give more constant and general attendance upon the monthly concert. We would also earnestly recommend the observance of this interesting meeting to those schools which have not, as yet, attended to this duty.

## LXIII.

*From the Report of the DAUPHIN COUNTY SUNDAY SCHOOL UNION.*

The institution in which we are associated, is not formed for the promotion of some great political project. It is not an institution for the instruction of the youth of the nation in the art of destroying more scientifically their fellow men, and spreading devastation and woe over the face of the earth. No; its object is far more peaceful, far more benevolent and noble. Its design is to do good to mankind, to promote their peace and happiness. It contemplates the present and the future happiness of the young and rising generation. Upon the young hang the hopes of the church, and to them are the eyes of the nation directed. In a few fleeting years, the children of which our Sabbath schools are composed, will be called upon to take the places of their fathers and to act the part of men. And ere long most of the posts and offices of honour and importance in the nation, will be filled by men who once were Sabbath school scholars. From amongst these must be selected our legislators, our statesmen, and our governors. When viewed in this light, and when we reflect that the stability of our civil and religious liberty is only proportionate to the virtue and intelligence of our citizens, what true patriot who feels an interest in the welfare of his country, will not ardently wish it success.

But these little immortals are destined to exist hereafter; their existence is not bounded by the narrow limits of time; they are created with capacities for the most sublime enjoyments, or the most awful miseries, throughout a ceaseless eternity. This truth, while it makes it more important that they should early be brought under the redeeming influence of the gospel, must create in the mind of every christian and philanthropist a deep interest in its prosperity.

## LXIV.

*From the Report of the ELKLAND FREE SUNDAY SCHOOL.*

The inhabitants of this county live so detached, and at such a distance from each other, as to render it much more practicable to attend a Sunday school than a week day school, attendance being required only once a week; which, with the application of the scholars at home, assisted by their friends during the week, has succeeded so well, as to render their advancement nearly equal to a daily school.

## LXV.

*From the Report of the SABBATH SCHOOL SOCIETY OF THE GERMAN REFORMED CHURCH OF GERMANTOWN.*

The system of rewarding with tickets is entirely abolished among all the classes of our school, except the spelling and A B C classes; and the children appear to be as well satisfied as when they received tickets every Sabbath. As our pastor is very seldom absent from the school, the children in general conduct with propriety and order, and several of them are under deep serious impressions, and are some of the fruits of the present religious excitement in the church with which this school is connected. Four of the teachers have made a public profession of their faith in Christ, during the past year, and have connected themselves with the church.



## LXVI.

## DELAWARE.

*From the Report of the BRANDYWINE MANUFACTURER'S SUNDAY SCHOOL.*

As there is no place of worship in the immediate neighbourhood of our school, it is eminently useful in training a large collection of children to habits of sobriety and order, in turning their attention to religious subjects, and giving them opportunities of knowledge, which many of them improve so as to realize our utmost expectations. During the summer season divine service is frequently performed in the school house of an-afternoon, by such clergymen as have the kindness to visit the institution.

Having become convinced by long experience, that punctual attendance was of great importance, we have turned our attention towards obtaining so desirable an object, and have completely succeeded by the following method of distributing premiums.

Every three months, each child who has not missed more than two Sundays, (and those unavoidably,) receives a reward, the value of which is regulated by the child's good behaviour and improvement during that time. If a scholar should be inattentive or reprehensible in other respects, of course he forfeits his premium; but we are happy to say this happens very seldom. The children by this process feel all the good effects of emulation, without any of its disadvantages, and they are so much attached to the school, that it would be a severe punishment if their parents kept them at home.

## LXVII.

*From the Report of the WILMINGTON SECOND PRESBYTERIAN CHURCH SUNDAY SCHOOL.*

In taking a view of the past year we may truly say the Lord hath been with us, and that to bless us. In schools Nos. 1 and 2, four teachers, (the only ones who were not pious previous to the commencement of the revival,) have been made the hopeful subjects of renewing grace. There is likewise a new impulse given both to directors and teachers, which, through the blessing of God, has brought our school into a very flourishing state. In the revival in this place, thirty of the number, who in the eye of charity have passed from death unto life, are now, or have been, members of our Sabbath schools. Many of our scholars are still inquiring the way to eternal life, and we are encouraged to expect and pray for greater blessings on our labours of love in the Sabbath school cause. The Juvenile Mite Society has been revived once more, and ever since December has been flourishing and useful. It enrolls upwards of 60 names, the majority of whom are members of the schools. Their little hands have plied the needle and brought their offering with a cheerful willingness, which is a presage of future liberality in the cause of Christ. These lambs of Christ hold a weekly prayer meeting in which the new converts by rotation engage in prayer for their impenitent mates, and for the spread of that love, which they experience, through the world.

One of our female teachers speaks thus of her class: "It was after holding a prayer meeting for my class, that I discovered M. C. to be under convictions for sin. I was informed by several of them, that after I had dismissed them, they went to another room and held a meeting; after reading a chapter in the Bible and singing, they alternately prayed for new hearts." "At a

subsequent meeting for inquirers, (says the same teacher,) this M. C. came to me: taking her by the hand, I said, Well, my dear, when do you intend to give your heart to the Lord? Looking up in my face with a tearful smile, she exclaimed, 'I have given my heart to the Lord.' Asking her when, she said, 'To-night, since I came to meeting.' On being asked how she knew that her heart had been changed, she said, 'O! I am so happy—I love the Lord so much, and love to pray to him so dearly.' I asked her if God would not be just in condemning her to everlasting misery? she replied, 'Yes, but he will not.' Why? 'Because he died to save sinners, and I am one. He loves me now, and I love him, and love to pray to him, and he hears me always.' The same evening she thus exhorted one of her mates, with tears streaming down her cheeks, 'O! give your heart to the Lord,—you must give him your heart; you will never be happy till you do.' After a moment's pause, she again exclaimed, 'O! wont you give your whole heart to the Lord? *This* is the accepted time, *this* is the day of salvation.' This girl, with whom she expostulated, has since found joy and peace in believing." Another scholar of 11 years old expresses herself thus in a letter. "I think sin is the most odious thing that ever was, and for all that, I think I have too much of it yet. I think no person is free from it. O, I cannot express the joy I felt when I found the Saviour. I have been happy ever since, and I will continue in the fear of the Lord all the days of my life." Thus we see the Lord hath caused the mouths of babes and sucklings to speak forth his praise.

In our schools we make use of the Scripture Lessons selected by the parent society; and all those who recite Scripture lessons, get the same portion, as directed by them. The library is the only reward for those who make use of it, and to entitle a scholar to the use and benefit of the same, he must attend the school regularly, punctually, and recite his lesson to the acceptance of his or her teacher.

## LXVIII.

### MARYLAND.

*From the Report of the SUNDAY SCHOOL SOCIETY OF WEST NOTTINGHAM.*

Many of our scholars exhibit the pleasing fruits of moral improvement, and religious learning. Some of them, who have not been taught in any other school, can now read the word of God with facility. Others have been formed into Bible classes, who give pleasing evidences of religious improvement: one thinks she has ground to hope in Jesus. Two scholars died during the past year: one, a girl of thirteen years of age, whose deportment for some time before her death was such as to endear her to her relations and all that knew her. She was a regular attender at the Sabbath school while her health would permit, and recited a number of Scripture and other verses. During her illness, which was long and lingering, she exhibited to those conversant with her, evident marks of true piety; and before her departure gave satisfactory evidence to her relations and friends, that she has gone from a world of sorrow and trouble, to a world of joy and peace, "to be with Jesus which is far better."

## LXIX.

*From the Report of the CLEAR SPRING SUNDAY SCHOOL SOCIETY.*

On the first Sunday in January, we had a public examination of the scholars, and intend to continue it quarterly. It proved very interesting to the spectators, a number of whom came forward, afterwards, and proffered us their assistance; persons, who, when the school was commenced, were totally indifferent to it. Our concert prayer meeting begins also to command the attention of the inhabitants; at our last meeting there were three engaged in prayer with us, who had never taken part in that duty in public before. One teacher, when attending the concert of prayer, was deeply convicted of sin and of his lost and helpless state out of Christ. He went home and tried to get ease by sleeping, but found no rest. The greater part of the night was spent in prayer. In a few days, however, the Saviour appeared to him in all his loveliness, and he now testifies that Christ has power on earth to forgive sins. He has since joined the church, and is regular in his attendance on the ordinances of God's house.

## LXX.

VIRGINIA.

*From the Report of the SABBATH SCHOOL UNION OF PRINCE EDWARD'S COUNTY.*

*No. 2, Farmville Sunday School.* The prospects of this school are very encouraging, and the interest manifested by parents and children surpasses the expectations of its first friends. It is a fact worthy of notice, that the scholars are sorry when the exercises of the school are closed, and express great anxiety for the return of the Sabbath.

On the first day of our operations about thirty scholars and seven teachers were recognized. Since that time the school has so increased, that at this date our roll presents the names of seventy scholars, five female and seven male teachers. Two female and three male teachers are pious—we know of no pious scholar. It is quite unusual for any scholar or teacher to be absent from school, except from inclement weather; and the interest of all concerned is manifestly increasing. In some cases, those who had no knowledge of the importance of Sunday school instruction, and who had hitherto been perfectly indifferent on the subject, now take such a lively concern in the school as to attend regularly, and listen to the instructions afforded with peculiar interest.

## LXXI.

*From the Report of the WEST LIBERTY SUNDAY SCHOOL.*

The superintendent reads to the children every Sabbath, with few exceptions. Caroline Smelt was listened to with intense interest. The children often speak of what is read to them after they return home; and in many instances the parents express a desire to see the book or piece so highly spoken of. We give the children a chapter to read during the week, and require them to answer questions and spell out of that chapter. We also require them to search for a text to prove some important doctrine.



One of our female teachers is now on a bed of death; no hope is entertained of her recovery. She said to me about two weeks since, "O, Mr. W. the Sabbath school was my delight. When I first spoke to the children on prayer, keeping the Sabbath day holy, and other duties, it was a painful and arduous task. After this, I made it a rule to retire every Sunday morning to secret prayer—the Lord blessed me, and I think assisted me by his holy spirit; for I never, from that time, experienced any difficulty. Until I became a teacher I never saw the vanity of the world, and though I had professed to know Christ many years, I was trifling and vain in conversation and dress. O," she added, "what an honour we should esteem it to be working with Christ." Mrs. M. was faithful and persevering, and attended till her voice became so weak she could not speak above a whisper.

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## LXXII.

*From the Report of the WILLIAMSBURG SUNDAY SCHOOL.*

We have lost in the last year three scholars, by the sure messenger of God, *death*. One was a young boy, who was drowned, and thus suddenly carried into the presence of Jehovah. What a lesson should this be to us to be always on the watch, and ready at any moment to obey his summons; to live each day as if it were our last, and so to instruct those dear children, that when they are snatched from time to eternity, we may have a good hope that they had profited by our advice, and were gone to a better world, where trials and temptations never come. A dear little boy we lost, about 12 or 13, who was laid on the bed of sickness for some months, but God in his infinite mercy had supplied him with a hope beyond the grave; he was patient, and gave proof, in his sickness, that those who love the Lord and his service, will never want support from him. He was always one of the most attentive and zealous scholars in our school, most anxious to improve, never letting pass any sentence, word or parable, without understanding it.

One male teacher has this year publicly professed himself to be a disciple of the blessed Jesus. Four of the female teachers have, for some years, been professors of religion; and one of our youngest has, from her earliest days, dedicated herself in private to the Lord, and we hope it will not be long before she does in public, for she shows to the world that the "pearl of great price" is what she is seeking to obtain. O, my friends, let not the blessing which so many are now obtaining be unsought by you. Many of the parents of our children have, by the grace of God, lately professed to be born again, and others are seeking God's love to know. Indeed, this town, where iniquity has so much abounded, has lately seen a great change. We have a faithful pastor sent us by kind heaven, who is striving to win souls to God, and glory be to his holy name, we already see that he is reaping the fruits of his labours.

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## LXXIII.

NORTH CAROLINA.

*From the Report of the STOKES COUNTY SUNDAY SCHOOL.*

Six little girls and boys, none of which exceeded seven years of age, sat under the shade of an oak, during the hour given for dinner, when one of their number proposed to sing a hymn, and repeating the verses, the whole

of them began to sing, each carrying the tune to his own inclination; to us, a pleasing prospect of what, by a continuation, may be anticipated at some future period. At another time, being in the neighbourhood, I stopped at a house, at which place two interesting girls reside, Rebecca and Eliza H—, who belong to our Sunday school, when the following conversation took place with Mrs. H—, the mother of said children. *Q.* How do you like our Sunday school? *Ans.* I cannot find words to express my gratitude that such an opportunity is offered to my children; yet I am oftentimes ashamed at myself. *Q.* Why so? *Ans.* Because I am now upwards of fifty years of age, and have never before known or seen any thing like a catechism. I have often, she continued, been at meeting, but never before examined the bible in the same light; for although I know but little, and cannot understand much of it, yet the catechism, and the explanation which my children receive at your Sunday school, opened my eyes, and now I often pray that my children may not be so ignorant as I am myself, &c. &c.

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## LXXIV.

*From the Report of the MILTON SUNDAY SCHOOL SOCIETY.*

Three teachers and four scholars have, during the last year, made a public profession of religion; besides which, a most happy effect in promoting orderly deportment during public worship, and in the observance of the Sabbath, and general good behaviour, has been produced by our schools. We rejoice to say, there is an increasing interest taken in the cause of Sabbath schools, and in education generally; it has not hitherto received that attention it merits.

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## LXXV.

*From the Report of the FAYETVILLE PRESBYTERIAN SUNDAY SCHOOL.*

Among those who have frequented our school as teachers and scholars, there are a goodly number who have recently united themselves with the church of Jesus Christ. Some of these have the greatest cause to bless God for the establishment of the noble institution of Sabbath schools. These instances afford us very great inducement to perpetuate our efforts, and to redouble them, if peradventure we may be happily instrumental in saving some few precious and undying spirits. We know that our work is a good one—that its happy fruits are abundant—that the Head of the Church has smiled upon it—and we feel assured that he will continue to smile upon it. O, for the arrival of that illustrious and happy era, when one shall have no cause to teach another, but all shall be taught of the Spirit of the Great God!

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## LXXVI.

SOUTH CAROLINA.

*From the Report of the SOUTH CAROLINA SUNDAY SCHOOL UNION.*

Although disconnected with this union, the history of the Sabbath school at Mount Pleasant village, in the neighbourhood of this city, is too interesting not to be particularly noticed.

Previous to the last summer, there were two seasons of unusual seriousness. One in the fall of 1825, occasioned by the sudden and melancholy death of an amiable male scholar, and the other during February and March of the present year.

These seasons, however, terminated in distressing disappointment to the teachers, and the spiritual prospects of the school seemed in a high degree discouraging. Such was the state of things until the month of August last, when one of the female teachers professed her hope of having obtained peace through the atonement of Christ.

This led to the establishment of a prayer meeting, and it soon appeared evident to the teachers, that the spirit of God was operating on the hearts of the children.

"It is believed," says the superintendent, "that the presence of God has seldom been manifested with greater power, or more universally upon any number of children, than it was upon these scholars. Of those above eight years of age, perhaps not more than one continued thoughtless; and almost every one appeared to be under genuine conviction. In the course of two weeks, nine professed to have found peace in believing, most of whom, so far as they have come under the observation of their teachers, give good reason to believe, that they have experienced the repentance that needeth not to be repented of, and the faith that is connected with salvation."

There is much, even in these few reports, to cheer the heart of every friend of Sabbath schools, and every lover of Zion.

On most of the schools the dews of divine grace have descended. Some of our precious youth have been led to consecrate their lives to the service of God; others have left this world, rejoicing in hope of eternal glory; and we would fondly hope, many more are training up for happiness and heaven.

Upon comparing the reports it will be seen, that the female teachers exceed the males, by one half. This is another proof of the readiness of females to engage in every good work. "But why," it may be asked, "do not the active intelligent men in every congregation promptly step forward to give their aid?" It is indeed an employment which calls forth but little earthly applause; it however claims, and deserves the support of all. Even those whose talents and merits justly elevate them to power and influence in society, will lose nothing of their dignity, by taking a part in this work of benevolence. If from proper motives, and with right feelings, they should engage in these employments, it would bind to them their fellow men by the strong bond of affection. And when no longer capable of taking an active part in the "bustle and struggle of the world," these Sabbath duties would be remembered as so many bright spots in the map of human life.

## LXXVII.

### GEORGIA.

*From the Report of the GEORGIA SUNDAY SCHOOL UNION.*

From the auxiliaries of this union, and from schools not yet united to it, cheering accounts have been in several instances received, and strong hopes are entertained that these excellent institutions will continually and rapidly augment and flourish until every city, town, and village throughout our widely extended country, shall participate in the blessings they are calculated to impart. Eight schools have already been recognised as auxiliary to this society—most of which are in a flourishing condition.

*Presbyterian Sunday School, Augusta.*—In presenting the annual report of the Augusta Presbyterian Sunday School, the Superintendent has to state, that although the extent of its usefulness has not been such as could be de-



sired, yet it is hoped some good has been done. Several of the scholars have been attentive to the instruction given, and a concern has been manifested by some of the teachers for their own souls. Two of the number have professed faith in the hopes and promises of the gospel; several others may be expected soon to follow their example.

It has been found that nothing serves more to produce a greater stimulus, or to interest the scholars, than their participation in the privileges of the library belonging to the school. A collection made in the Presbyterian church in January last, after paying our debts, will admit of a small accession being made to the library, from which the happiest effects are anticipated.

*Clarke County Sunday School and Tract Society.*—Among other pleasing facts, it is stated, as the first fruits of their Sabbath school system, that two female teachers having been brought to a knowledge of their Saviour, and solemnly to dedicate themselves to his service.

*Fairview Sunday School.*—The superintendent remarks that during the time the school was in operation, one of the male teachers, and five male and two female scholars, forsook the vanities of the world, professed faith in Christ their Saviour, and have joined the church of God. Two other female scholars have expressed a belief that Christ is the resurrection and the life, and hope to meet him with joy at his coming, but as yet, have not made a public profession.

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## LXXVIII.

*From the Report of the DARIEN SABBATH SCHOOL.*

In the early part of this winter our numbers were thin both of teachers and children, and a degree of apathy seemed to overshadow the institution. Our hearts were soon encouraged, however, in seeing this heavy cloud disperse, and new life given to all of our exertions.—Our numbers increased; and teachers and children appeared alive again to the interesting work in which they were engaged, and we now have almost every child within the limits of our little town. The Lord has indeed blessed our school. Many of the children exhibit a concern for their souls, and two of our female teachers have the last month become hopefully pious; and we would here with pleasure remark, as a further evidence of the blessed effects of Sabbath schools, that of *six* ladies who united with the Presbyterian church at the last communion, *five* have been teachers in this school.

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## LXXIX.

*From the Report of the SUNDAY SCHOOL OF THE FIRST PRESBYTERIAN CHURCH, St. Mary's.*

During the last year, six teachers and four scholars have made a public profession of religion. The state of this society at present is particularly interesting; an unusual religious excitement exists, especially among the young. About twenty-five persons contemplate uniting themselves to the Presbyterian church to-morrow, and a considerable number besides give evidence of deep seriousness, which we humbly trust will terminate in much good to their souls.

## LXXX.

*From the Report of the SAVANNAH SUNDAY SCHOOL.*

Each class in the school, and each scholar in each class, commit the same lesson from the New Testament, consisting, on an average, of 6 to 10 verses, which we find to be quite sufficient. The lesson is given out to the school a week previous; and on Saturday evening the teachers, and many of the larger scholars are formed into a Bible class, and meet for the purpose of getting all the light possible on the passage.—For this purpose, commentaries and books of a critical nature are constantly consulted. On Sunday morning the school is opened by reading the lesson for the day, accompanied frequently by a familiar exposition—illustrations—explanations of difficult passages, &c.—and prayer. Each teacher then proceeds to question his class on the lesson, having first heard them recite it, and gives them all the information he can, applying it to the understanding, conscience, and heart. Half an hour before the close of the school, the superintendent goes over the same ground with the whole school,—questioning, explaining, illustrating, &c. &c. thus giving line upon line, &c. The advantages of this plan are great and obvious;—we mention but one—the vastly greater interest it creates in the scholars to attend to Sabbath school instruction.

We find very few Minute Books, &c. necessary.—This plan does away the necessity of much book-keeping in Sunday schools on the Sabbath. We have no reward tickets; but once in three or four months, we make a distribution of little books to the children, giving each child one, unless there is some particular reason to the contrary. On Saturday afternoon at 4 o'clock the school assembles for the purpose of learning to sing. Instruction is given on the monitorial plan so far as it is practicable. We disapprove altogether of learning the children to sing in the Sunday school, and we disapprove *still more* of their singing or attempting to sing without any musical knowledge, thereby frustrating the very design of church music, and forming such miserable habits in relation to this subject as will never after be changed. Music must be cultivated if we would realize its devotional effects.

## LXXXI.

*From the Report of the OGLETHORPE COUNTY SUNDAY SCHOOL UNION.*

One very particular object, aside from their duty expressed by the constitution, your board of managers have in view in presenting the following report, is, to remove, if possible, prejudices existing in the minds of some, and it is to be feared, of many, who would most cheerfully patronise the society, and countenance the school by sending their children and those under their control, to enjoy its advantages.

The prejudices existing in the minds of all, arise from different causes. Some say, Sabbath schools were instituted merely to teach the children of the most indigent class to read,—those who could not procure an education, however limited, for their children in any other way. To say that this has not been done in Sabbath schools, would only be denying the truth. When these schools were first instituted by their pious founder, the intention was, as well to teach poor children to read, as to communicate religious instruction. But the influence these instructions had upon those children, was so soon apparent to society at large, that all, of every denomination, were willing to encourage the plan, by associating their children in the same schools and in the same classes. We are willing to admit, that even until this day, in other countries, children are taught to read in Sunday schools. And many are,

without doubt, received and enrolled in these schools in our own country; but whenever it has been practicable to place these children, during the week, in free schools, which are instituted in almost every city and large town throughout the union, it has been done by their teachers, and in almost numberless instances, they have been furnished with clothing, to appear decent in the house of God, by the exertions of their pious and benevolent instructors. To admit that Sunday schools are instituted at this late day, merely to give to the indigent a limited education, would be admitting that which is certainly unreasonable and absurd.

Some are of an opinion, that none but the poor should now attend to receive any kind of instruction in these nurseries of piety; but, happily for the sake of the rising generation, this is not the case, for here all, both high and low, rich and poor, meet, recite in the same classes, and receive the same *kind* instruction, from the same instructors, which we humbly hope and trust will make them wise in time and wise for eternity.

Others, again, are of an opinion, and nothing can be more unfounded or unjust, that they are instituted to teach children, and to impress upon their minds some particular doctrines of some particular sect or denomination. We do most unreservedly and positively assert, that there is not the least shadow of any thing of a sectarian nature in the system, even in its most limited form; for in Sabbath schools all, of every denomination, do unite. To prove this, we would notice the publications of the parent society. The publishing committee of that society consists of five gentlemen of different denominations. No work of any kind whatever, or however small, can be published by the society, *that is objectionable to any one of the committee*, which have been appointed to revise and to prepare works for the press. So that instead of its being in the least sectarian, it is one of those very means, that will break down the separating wall, which now exists between christians of different names and sects. For when children are once united in a Sunday school, they will, most assuredly, unite in maturer age, in other societies, for the spread of the Redeemer's kingdom on earth. From these facts, your board feel warranted in most earnestly recommending to every parent and guardian, to embrace every opportunity of placing their children in Sunday schools.

Your board of managers do not think they hazard any thing when they say, that this single institution promises more real advantage to the rising generation, than all others now in existence, the Church only excepted, and will more facilitate the fulfilment of that prophecy, "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Another most powerful argument in favour of Sunday schools, and why parents and guardians should see that their children do regularly attend the schools, is, that they there become familiar with religious subjects, and will learn to converse upon them with ease, and without that restraint, which is now manifest among mankind generally. How often do we see men shrink back from a religious conversation; introduced by a lover of the gospel, as they would from contagion, for fear they might be contaminated, or perhaps turn the conversation into an attempt at ridicule. True, what is learnt to-day, may be forgotten to-morrow, but serious impressions will abide, and constrain them to reverence the truth and the lovers of truth.

It must be allowed by all, that "our most important are our earliest years," and that a child trained up "in the nurture and admonition of the Lord," will not, when old, be as likely to throw off all restraint, as one who has never been taught to know that he was an accountable creature. He may forsake the Lord, and leave the path of duty, which will wring from his parents' and teachers' hearts many an agonizing sigh; but rest assured, the time of reflection will come. The kindness of his teachers, their faithful warnings and their prayers, will follow them through life, and be to them as so many goads in the flesh, until they forsake their evil ways and return to their Father in heaven, and seek his pardoning love.

This is a society that lops off not only the branches from that barren and



unfruitful vine, nourished only by the arch enemy of human souls, who walks about seeking whom he may devour, but it is a society that strikes at the very root of moral evil, and which will in time, if the Bible be true, rob the monster of his prey. Suppose, for a moment, that every child of a suitable age, or from four to sixteen years old, should attend a Sabbath school, and there receive that pious instruction which is so willingly imparted, and sealed upon their tender hearts by the prayers of a beloved teacher and the Spirit of God. What, we would ask, would be the effect upon the present rising generation? Might we not reasonably expect, that with the present generation, sin and wickedness would almost be banished from our world, and that the next generation would be one that would serve the Lord.

Let Sunday schools only be supported as they richly deserve to be, and by the next generation more will be done by human means to introduce the glorious millennium, than has been done by all the generations that have lived upon the earth, since the foundation of the world.

With every family of emigrants into our western wilderness, we shall send forth zealous advocates of the pure and peaceable religion of Jesus, and sworn supporters of Sunday schools, which will soon make the wilderness resound with songs of praise, rising from the lips of artless innocence, to their adorable Redeemer.

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## LXXXII.

### ALABAMA.

#### *From the Report of the MOBILE SUNDAY SCHOOL SOCIETY.*

I have the pleasure of adding, that a revival appears to have taken place here from the good effects of Sabbath school instruction; many of its distant friends are becoming its warmest advocates. We have lately formed another society, which is in a very flourishing state; and I may briefly say, these institutions have far exceeded the anticipation of their most sanguine friends.

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## LXXXIII.

#### *From the Report of the HUNTSVILLE SABBATH SCHOOL SOCIETY.*

As we are now in hopes that that prejudice which was once shown to our little institution has altogether disappeared, we shall, by the kind providence of God, look forward to something more pleasing to communicate to the Parent Society. The time has been, when we thought we were doing well to get ten or fifteen children to attend, and our feeble exertions were ridiculed. A good many of the citizens have latterly visited our school, and all have appeared astonished and delighted, and wondered where all the children came from. There is attached to our school two bible classes, one for females and the other for males. The female class was established in August last; it contains fifteen members, girls from thirteen to fifteen years old. We look forward with great interest to see some good fruit to grow out of this class. The male class contains nineteen members; they are not quite so punctual in their attendance. Three or four of this class are members of the church. The principal object in our school is religious instruction, as all the children that attend also attend school during the week.

## LXXXIV.

## MISSISSIPPI.

*From the Report of the NATCHEZ SUNDAY SCHOOL SOCIETY.*

A committee has been appointed for the purpose of visiting families, and otherwise bringing as many children as possible under the influence of Sunday school instruction. After mature consideration, it was determined to abolish the practice of giving out tickets; an account, however, of the performance of the children is kept in a class book, and rewards are distributed once in two months. The managers have the satisfaction to say, that the school has been visited by the pastor of the Presbyterian church, and appropriate addresses made on these occasions; and they feel warranted in stating, that, in general, a greater degree of order has prevailed, and a more regular and punctual attendance observed, than formerly.

## LXXXV.

## LOUISIANA.

*From the Report of the NEW ORLEANS SUNDAY SCHOOL.*

Three female teachers belonging to this school have made a public profession of religion; and a much greater respect for the Sabbath has been created among the children. Louisiana has hitherto remained almost entirely destitute of this means of moral culture; but prospects, we rejoice to say, are now more favourable. Besides this school, there is one in New Orleans, taught in the Methodist church, for people of colour, both adults and children; it contains from 60 to 80 scholars. There is also a prospect of the speedy establishment of one at Baton Rouge, and another at St. Francisville, in this state.

## LXXXVI.

## OHIO.

*From the Report of the MARIETTA SUNDAY SCHOOL UNION.*

For several years a Sunday school has been held in this town during the summer season. In the year 1826 it was continued about six months, and conducted by twenty teachers, eleven of whom were males, and nine females. The whole number of scholars on the catalogue was about 234, viz. 133 males, and 101 females. The number of constant attendants was about 120. During the past season between seven and eight thousand verses of scripture have been recited. The schools were held but once on the Sabbath, from eight until ten o'clock A. M.

At a meeting of the inhabitants of Marietta, held on the 14th of November, 1826, a Sunday school union was formed, to be denominated "The Marietta, Ohio, Sunday School Union," auxiliary to the American Sunday School Union, and a constitution adopted for the government of the society, a copy of which is herewith enclosed. Since the establishment of a Sunday school union at this place, a small library has been procured, and the books circulated among the scholars who usually attend the Sunday school. This library will be increased from time to time, and will, we trust, be of essential benefit to the children of this vicinity.

## LXXXVII.

## KENTUCKY.

*From the Report of the BIBLE CLASS AND SUNDAY SCHOOL SOCIETY OF THE  
FIRST BAPTIST CHURCH AT LEXINGTON.*

We are pleased to say that about 500 children are, by the instrumentality of Sunday schools in this place and vicinity, rescued from vice and the profanation of the Sabbath; there is yet much to do—many children yet remain neglected. We hope the minds of christian parents are awakening to this interesting and all-important subject. One school has been put in operation by our methodist friends the last year in this place; other schools are talked of. We think many more could be established in Kentucky by the zealous exertions of an able advocate, for we find scarcely a single enemy. Hoping the friends of religion and humanity will unanimously besiege a Throne of Grace in behalf of this good cause, accompanied with their most vigorous efforts in this best of causes, it has nothing to fear.

## LXXXVIII.

*From the Report of the HOPKINSVILLE SUNDAY SCHOOL.*

I have ever felt a deep interest in Sunday schools, believing them to be instrumental in spreading the Redeemer's cause among children, and promoting vital piety in the hearts of christians who engage in the duty of instruction. A short time after my removal to this place we established a Sunday school, which for two years past, without funds or patronage of any kind, and against many opposing difficulties, has struggled for its existence. Through the protection and blessing of God it now flourishes, and every week adds to its numbers, which now amount to fifty-six, and will, I expect, through the summer, be almost doubled. We have but three stated female teachers, with some occasional assistance. We are entirely destitute of suitable books or bibles, and have no resources. The people of the town are poor and not liberal. We have excellent order in the school, and great attention on the part of the children to their lessons and familiar instruction, and have good reason to hope that serious, and we trust lasting impressions, have been made on the minds of some. For the benefit of the school and society at large, we have established a tract society, at the moderate sum of 25 cents a subscriber; this furnishes us with ten dollars worth of tracts, which are given as rewards. I have also myself subscribed for the Sunday School Magazine and Youth's Friend, and now remit to you the subscription.

We believe we have the smiles and approbation of the Great Head of the Church, and in his strength will we go on, looking to him to supply our need.

## LXXXIX.

*From the Report of the FRANKFORT FEMALE SUNDAY SCHOOL.*

During the last year one teacher and two pupils have made a public profession of religion. The scholars who are most advanced are provided with blank books, entitled "Religion and Morality of the Bible." The superintendent furnishes them with the leading doctrines and dates contained in the Bible, with references to those texts which support them. These texts they



search out, transcribe in their books, and commit to memory. This has been found to produce excellent effects. After the classes have finished their exercises, the superintendent examines them upon what they have read, reads to them some interesting narrative, and dismisses by singing a hymn. The commandments are generally repeated every Sabbath.

## XC.

### INDIANA.

#### *From the Report of the INDIANAPOLIS SABBATH SCHOOL SOCIETY.*

In reviewing the operations of our school for the four years of its existence, your board would entirely ascribe its hitherto unusually successful operation to the favour of Him "in whose hands are the hearts of all"—would view it as a distinct call of his providence to "go forward"—to walk through the length and the breadth of the promised inheritance, "the rising generation"—and would call on all the camp of Israel who would avoid the curse pronounced upon Meroz, "To come up to the help of the Lord against the mighty."

Four years this day we assembled in the best public building our town then afforded, a poor log school-house, to attempt the establishment of a Sabbath school in a place so lately reclaimed from the wilderness, that less than two years previous no land had been offered for sale within thirty miles.

As is frequently the case, novelty, for the first quarter or two, attracted more teachers and scholars than we had anticipated; but this wore off, and our school, reduced to a few teachers and scholars, and struggling for existence, was, in the fall, discontinued until spring.

This was an eventful period: hundreds of schools go thus far and no farther, or are faintly again and again revived, again and again to perish. When the novelty of such a system has passed away, and before a habit of attendance is formed, is the time when every Sabbath school is in danger of failing; and every failure weakens the confidence of its friends, strengthens the doubts of the wavering, and confirms the oppositions of its enemies. The uncertainty of those in whom no habit of attendance has been formed, we continually witness in scholars, and frequently in teachers; and while our old and tried teachers and scholars rarely leave us, and are seldom absent or late in their attendance, a large portion of the new accessions, after a few weeks or months irregular attendance, drop off; many of these, after two, three or four such attempts, become habituated to a course of steady, regular exertion, and remain, while others we see no more.

Three years this day may be considered an eventful period for this school; it was on that first anniversary that an interest was created, which, sustained by its officers and teachers, has enabled it to go on increasing in strength and usefulness to the present time. And the board would here take occasion to note the importance of attending the anniversary meetings of this and similar societies; it is on the officers here elected that the prosperity of the society depends; but more particularly it is here that interest is excited and kept up which is absolutely necessary to the existence of those societies which depend on public favour; and the friends of such an institution ought by no means to consider it a great sacrifice to spend two hours in a year to preserve it from destruction.

Since the first anniversary our school has been regularly attended, with perhaps not more than the intermission of a single Sabbath in a year, and has, from year to year, been increasing in the number, punctuality and diligence both of teachers and scholars; and we trust that interest in divine things,

which the attention, the countenance and the conversation of the scholars have evinced, has also been deepening and widening. Two teachers have made a public profession of religion during the past year, and we trust that at least one scholar has passed from death unto life; and we hope and believe that eternal things press with weight on the minds of other teachers and scholars.

The first year gave us 98 scholars on the books, the average attendance not stated, but probably about 40. The second year the average attendance is rated at 50; whole number on the books not named in the report. The third year whole number on the books 161; average attendance about 70 or 80. The fourth, our last year, whole number on the books 296; greatest attendance 148, least 68; average of the whole year 106. Number on the books at commencement of year, 103, at its end 188, of whom perhaps 28 may be left off the books at the commencement of the next quarter, leaving an increase of 57 on 103, or 56 per cent.

With the increase of scholars the Lord has given us an increase of teachers, and to the punctuality, ability and faithfulness with which they have generally discharged their duties, the board would take this opportunity to bear testimony. The year which commenced with three superintendents, four religious instructors, and twelve teachers, has witnessed an increase to four superintendents, eight religious instructors, and thirty-one teachers.

The system of instruction and rewards adopted at the commencement of the school has still been continued, except that scholars in the scripture have been limited in memorizing to 50 verses; each class, however, receiving an additional lesson for examination from the committee of religious instruction.

There has also been given, during the past year, a tract at the commencement of each calendar month, to every scholar who has attended punctually at the opening of the school every Sabbath during the preceding month.

And the board have, during the past year, adopted the practice of appointing an assistant teacher to the several classes; this, while it remedies partially the evils which flow from the occasional absence of the principal, facilitates the recitations, brings more persons under the influence of the school, and is an excellent preparatory training for principal teachers.

A library of 152 volumes has also been brought into operation during the past year, and has materially contributed to the prosperity of the school, and the beneficial effects it is producing. As use is allowed to all the teachers who are present at the opening of the school; to all the scholars who are present at the same time, behave well, and recite from memory in their appointed lesson ten or more verses. These books, carried home by teachers and scholars, and read in their families, are creating a taste for reading, and are diffusing a mass of religious instruction from which very important results may be expected.

In one feature our school is perhaps distinguished from every other—the appointment of a class of instructors distinct from the ordinary teachers, and whose duty it is, after conversing individually with the scholars, and learning their feelings and the extent of their religious information, and giving them such advice, admonition and instruction as their several situations may seem to require, to examine class by class, on a prescribed lesson in the word of God, all who are memorizing the scriptures, and to explain to them whatever is not understood. Each of these instructors takes charge of several classes. And the board, after four years' experience, are more and more convinced of the propriety and good effects of such a course in all schools where, as in ours, a sufficient number of pious and qualified teachers cannot be obtained to take charge of every class.

## XCI.

## MISSOURI AND ILLINOIS.

*From the Report of the GENERAL SUNDAY SCHOOL UNION FOR MISSOURI AND ILLINOIS.*

Through the exertions of this Union, and of many individuals co-operating with it, several thousand children have been brought within the reach of religious and moral instruction. And while, in some instances, the word of God has taken deep root, and is yielding the peaceable fruits of righteousness in some, there is a manifest improvement in the conduct of most of the youth which, for any length of time, have been members of Sabbath schools. The want of funds has prevented our keeping, at all times, a supply of books adequate to the increasing demands made upon our depository from auxiliary societies and schools; but we hope that from the exertions of the managers, and the contributions of the public the coming season, a remedy will be applied to this evil. Through the inattention of societies, and of the conductors of schools, reports to this Union have been few and partial. Those which have been received are highly satisfactory, and commend the zeal and ability with which the teachers and superintendents have discharged the high trust reposed in them.

From the documents, and from verbal and informal statements received from various parts of Missouri and Illinois, we believe that more schools, including a larger number of scholars, were in operation last year than the preceding one; and that increased attention has been excited towards giving the scholars *knowledge of Divine truth*, rather than merely *memorizing the words*.

Measures have been adopted to open depositories in Springfield, Kaskaskias, Shawneetown, and Vandalia, from whence schools in those parts of the state may obtain supplies the present season. So soon as it shall be known that there are schools in the north-eastern section of the state sufficient to justify the measure, another depository will be opened in that quarter.

## XCH.

## ARKANSAS TERRITORY.

*From the Report of the DWIGHT MISSION SUNDAY SCHOOL.*

The state of the school at present is thought quite encouraging. The progress of the pupils is gratifying, their conduct generally good, and some indications of seriousness are exhibited. We hope the time is not distant, when we shall be enabled to report many instances of piety among the pupils.

We are located in a dark place of the earth, which is yet full of the habitations of cruelty. The only light which shines is at Dwight. All around is gross darkness. Other schools, however, might be established in the nation, if the means and labourers could be furnished. We look upon no part of the moral machinery in operation to illuminate and purify the earth, with more interest and hope, than upon "Sunday schools;" and we would devoutly join our prayers with yours, that the day may soon come, when the youth of all the world may be brought into these nurseries of piety and godliness.



## XCH.

## DISTRICT OF COLUMBIA.

*From the Report of the SABBATH SCHOOL UNION OF THE DISTRICT OF COLUMBIA and its vicinity.*

Since our last report, one interesting school, called The Central School of Washington, now in a flourishing state, has been added to our number, the teachers of which are composed of Protestants of various denominations, all harmoniously labouring together in this work of the Lord.

*Sabbath School Association First Presbyterian Church, Washington.*—Our Dorcas Society composed of the female teachers, beside clothing the poorer children of our association, have recently formed a Sewing Society for the purpose of teaching the female scholars to sew and knit: they meet for this object once a week. Of our teachers, 10 have become hopefully pious, and have made a profession during the last year, 3 male and 7 female. An appearance of seriousness at present exists in school No. 1, that leads us to expect the most favourable results. A Bible class for female teachers has recently been formed by our pastor, Rev Mr. Post, (the president of the association,) to which about thirty attend. A prayer meeting for male teachers and others is held every Sabbath morning at sunrise, at the church. The president of our association has been constituted a life member of the American Union this year, by the patrons of our association.

We are again called upon to record the loss of another of our warmest benefactors and guardians, in the death of Mr. George Blagden. For several years past he took an active part in the cause of Sabbath schools, particularly in the management of this association. Whilst we grieve for our loss, we mourn not as those without hope; for he has gone, we doubt not, to join our beloved Caldwell, and the general assembly and church of the first born, in their anthems of praise to that Saviour whom here he loved, and for whom he chiefly lived. In the sudden and solemn departure of our venerable friend,\* we are forcibly reminded of the uncertainty of life, and of the unavailing plea of usefulness and piety, when the last messenger shall arrive to summon us from time to eternity. God grant that we may hear his voice in this solemn providence, and when called hence, like our beloved patron, may we be prepared to depart in peace, "to sleep in Jesus."

We would also take occasion briefly to notice the happy and triumphant death of Isaac Johnson, a coloured boy about 16 years of age, belonging to school No. 4. He was one of the first that entered the school at its organization in 1819. His improvement was rapid; and from the alphabet he was soon promoted to the Testament class. "Long shall I remember," observed his teacher, "the satisfaction I often derived in hearing him recite chapter after chapter and page after page from his Testament and catechism, with the most perfect ease and propriety, at the same time anticipating the pleasure of shortly placing him at the head of a class. But the Lord has ordained otherwise, as the instructions he received were only designed for his own eternal good." Although seriously indisposed, he continued to attend the school until a few weeks previous to his death. Conversing with his teacher a few days before his departure, he expressed an assurance of faith in the merits of his Redeemer, and an entire acquiescence in his holy will, that would have reflected honour on an old and experienced believer. To him death appeared as an angel of light, and the thoughts of eternity seemed at times to fill his soul with joy. The rich and precious promises of the gospel that he had committed to memory in the Sabbath school, were the food of his soul, and strengthened him for passing through the dark valley without dread.

\* Mr. Blagden suddenly died in consequence of an injury received from a bank of earth falling on him, at the Capitol, June 3d, 1826.

And when the last desired moment came, his departing spirit, on the breath of prayer, ascended, we doubt not, in holy ecstasy, to the bosom of its God.

*Sabbath School Second Presbyterian Church, Washington.*—Within the past year, the plan of instruction by questions on the Bible, has been introduced into the school with great advantage. Five classes have been selected, who are now regularly instructed in this way. It is found that beside the advantage of presenting a novel and interesting method of studying the Scriptures, the elder and more advanced scholars are presented with additional and strong inducements to remain in the school.

A library has been recently established, which already numbers 332 vols. and promises to be exceedingly useful both to teachers and scholars. The scholars are eager to avail themselves of its privileges, and the good effects of the weekly loan of a suitable book, as a reward of merit, are already apparent. The system of rewards by tickets, premiums, &c. has been abandoned; the high value which the children attach to the use of the library, having entirely superseded the necessity of such stimulants,—the funds of the society being no longer absorbed in this way, are now employed in the purchase of books for the library.

Among the teachers there has evidently existed a deeper sense of responsibility, and an inward anxiety in regard to the *religious* instruction of their respective classes. Among the scholars there has been a correspondent degree of improvement. They are very generally attentive to instruction, and make good progress. Several have been led to feel that they are sinners in the sight of a pure and holy God, and are still serious and reflecting.

It is confidently believed, that deep and permanent religious impressions have been made on the hearts of many of the children. Within the year, two females, who were very recently scholars in this school, have been led to fix their hopes on the "Rock of ages," and have made a public profession of their faith in Christ. Two others have joined the Methodist church, one in the past year, the other previously. Notice of the last mentioned was accidentally omitted in the last report. Of these four scholars, two are now teachers; one in this, the other in a neighbouring school.

It may not be amiss here to state, that of the 25 teachers reported as members of the church, 20 have become such since their admission into this school, and that several of these, within a recent period, were numbered among its scholars.

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#### XCIV.

*From the Report of the SUNDAY SCHOOL UNION OF ALEXANDRIA.*

Your Board have witnessed, with great satisfaction, with what persevering zeal the teachers in our several schools have pursued the work of the Lord. Indeed we were never so well informed respecting this matter, as at this time. At the first meeting of the present Board a resolution was submitted, and finally adopted, that a standing committee of one from each school be appointed to visit the schools quarterly.—From the report of this committee, our more correct and cleering knowledge upon this subject has been obtained. They reported "that they had attended to their duty, that they have been cheerfully received by the several schools, and that they were much gratified in their visits in observing the flourishing condition of the schools."

In consideration of the many advantages which our Union has received from the Parent Society, and understanding it was in great want of funds; the sum of twenty dollars was appropriated to its use, and paid over immediately to its agent. Being, from our own experience, deeply convinced of the great advantages resulting from the system of Sabbath school instruction,



and being solicitous to extend those advantages as far as our means and influence would admit, we appointed a committee, who were instructed to use their exertions to organize schools in the surrounding country. The committee not being able to go abroad for that purpose, did all in their power to engage others in the good work. Persons residing in the neighbourhood were spoken to upon the subject, and they promised to organize schools to be connected with the Union.

St. Paul's Church School, in common with many others, exhibits the benign effects of this labour of love upon the teachers, and affords another proof, that he that watereth shall be watered. During the past year 3 have made a public profession of their faith, and intend to join in fellowship with the church of God. There is also a female adult school attached to this congregation, which was organized in March, 1826.—Sixty names have been enrolled, but not more than 20 have attended during the winter. Several, who grew up when no man cared for the souls of the young, and had not acquired even a knowledge of their letters, can now read with facility in the testament; and, remarks their superintendent, the religious instruction which has been imparted, we have cause to bless God, has not been altogether in vain, and it is a source of the greatest satisfaction, that we can say that three of our number, we have every reason to believe, have undergone a change of heart, and are now the happy subjects of divine grace.—All the above are members of one family—two have united with the family of Christ—the other is a candidate for communion, and has been prevented from entering into church fellowship by unavoidable circumstances. Since your last annual meeting, a school has been organized for the coloured people, consisting of 215 scholars, under the direction of a superintendent, four trustees, and 23 teachers. This school is much in need of both teachers and money.—Your managers notice this organization with pleasure, under the persuasion that we have every thing to hope and nothing to fear from our servants having a bible education.

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## XCV.

### CANADA.

[The Societies in Canada are not auxiliary to the American Sunday School Union.]

*From the Report of the UNION CHURCH SUNDAY SCHOOL SOCIETY, Kingston.*

The whole number of children who have been members of the school during the year past, exceeds 200; but owing to the fluctuating state of the poorer class of our population, and of the frequent removals of parents and children from the place, the average number has been only about 100. The present number of regular attendants is 120.

The school for a considerable part of the past year has been divided into 20 classes; but the increased number of attendants for the last two months, has rendered it necessary to extend the number of classes to 24; of these 16 are Bible classes. The remaining 8 classes, composed principally of small children, are employed in learning the rudiments of education.

It affords the Managers no small degree of satisfaction to state, that, at the last quarterly examination, they observed several children reciting in the Testament, who, when they first became members of the school, were unacquainted with the alphabet; and that an increasing number, who have no other means of instruction, are now following their example.



The present number of teachers employed in the school is 20, viz. 11 males, and 9 females.

The managers cannot close their Report without adverting in terms of high commendation to the improved method of instruction introduced into the school by the superintendents.

Instead of requiring or encouraging the children to commit to memory and recite as great a number of verses as their memories could retain, the Bible classes are now required to commit only a definite number of verses, and pay particular attention to the meaning of each verse. The method of reciting is by answering such questions as may be propounded by the teacher or superintendent, in the language of the passage or verse, on which each particular question is predicated. The questions are principally taken from M'Dowell's and Parmelee's; and the proper answer shows that the child understands the meaning of what he recites. The advantages of this method are, 1st, that it saves time; 2d, it serves the purpose of exercising the understanding, and of improving, without overloading, the memory of the child, and 3d, it tends to encourage habits of reflection, and to lead the child more carefully to note the meaning of what he reads, and thus of initiating him into a more correct and thorough acquaintance with the sacred volume.

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## XCVI.

### *From the Report of the COBURG SABBATH SCHOOL.*

In submitting their report, the superintendents beg leave to observe, that although the attendance of scholars for this year have not been so numerous as could have been desired, yet, we are happy to state, that the increase is from fifteen to twenty constant attendants, although the greatest number attending at any one time have not exceeded fifty-three. And, through the blessing of God, a greater and more visible improvement is made in the morals of those attending. During this year 4 scholars have been appointed teachers, and several destitute children, as well as adults, have received infinite benefit from this Institution; one girl in particular, who six months ago could not join two syllables together, and having no other advantage for improvement, is now able to recite from ten to fifteen verses in scripture. Several young girls have made great improvement in reciting, among whom is one, who, in 28 Sabbaths, recited 1353 verses. Being fully satisfied of the importance of giving the rising generation a knowledge of the Holy Scriptures, and in implanting in the young and tender mind a correct view of the christian religion, as well as the prospect of success, the delights in doing good, and the promised reward, are motives sufficient to inspire vigorous action in our humble course; and the great improvement already made in this school, calls for our warmest thanks to Him, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

## APPENDIX No. 3.

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*The Reports from the following schools were unavoidably omitted in their proper places.*

### VERMONT.

*From the Report of the POULTNEY SUNDAY SCHOOL UNION.*

The operations of this union have gone on without interruption during the past season. A tolerable attention has been given by many parents to the interesting object we have in view. Still, we think our past efforts have failed of creating such an interest in Sunday school instructions, among the people of this town, as their importance demands, and less than we hope to excite by future exertion. The union is yet in its incipient state. We have had time to learn but little by actual experience.

It is pleasing to state, however, that we find the result of past attempts, such as to justify future exertions. Two of our pupils have already become the hopeful subjects of regenerating grace; one last year, aged 13, and another this, of the same age. And we trust the seed is sown in other infant minds, which will grow up, and bear the fruit of present obedience, and future felicity. It is a source of some regret that the nature and result of Sunday school operations in other parts of the world, are not more generally known and appreciated among us. Millions have already partaken of their salutary influence. Many little children have died in the triumphs of that faith and those principles which they have received at Sunday schools—and profligate families have often been reformed by means of instruction communicated to some of its puerile inmates, in these institutions. And it is stated on good authority, that nearly all the missionaries now labouring in different parts of the Pagan world have been Sunday school scholars.

The managers have taken measures to establish a library for the benefit of the union; that the children may be rewarded by reading alternately all the books which may be purchased. They have commenced with \$13 worth of books, and mean to enlarge it yearly by the contributions which may be made to the union. The following is a plan of the library, adopted at a meeting of the managers held on the 13th inst.

1. The Library shall be put in the case of a town Librarian, together with as many school Librarians as there are schools in connexion with the Union. The town Librarian shall be furnished with a book case, having as many apartments in it as there are Sabbath schools in town, and numbered according to the number of the districts in which those schools are located.

2. The town Librarian shall take all the books belonging to the Union and divide them into as many parcels as there are Sabbath schools in the town. The parcels shall be equal to one another in number, as also in the value of the books. He will then put the parcels into apartment No. 1, No. 2, and so on to the last of the parcels; first entering upon his records the numbers of the books he has put into each apartment. The town Librarian will then give the school Librarians free access to their apartments, viz. the Librarian of school No. 1, shall have the entire control of apartment No. 1; but the school Librarians are required to return into their respective apartments, at the

expiration of every four months, the books belonging to the said apartments; and so often the town Librarian is to change or shift the books in such a manner that each apartment may receive successively, the books in every apartment.

3. Each school Librarian shall furnish himself with a box to contain his parcel of the books, or that portion of the town Library falling to his school.

4. He shall prepare himself a roll, on which shall be entered the names of all the children in his school; and when he distributes the books, he shall place over against the name of each child the numbers of the books which that child receives—and when the books are returned, he shall cross out the number of every returned book.

5. Each school Librarian shall take such measures to distribute the books among the children of his district as he may find most convenient—and he shall require them to return the books to him once a week during that time in which the schools are in actual operation, and once a month during that portion of the year in which they are discontinued.

6. If any child shall lose a book, or materially injure it, by tearing, blotting, or any other way, his or her privilege of drawing at the next distribution of books shall be forfeited. Of this fact the school Librarians shall inform the children upon each delivery of the books, and at the same time, shall give them such other directions as they may deem important.

The Managers have adopted this plan for the purpose of experiment, rather than otherwise, and they wish the Librarians to suggest such improvements as their subsequent experience may enable them to make.

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*From the Report of the VERGENNES SUNDAY SCHOOL.*

The means used for increasing the number of scholars have been the visits of teachers to converse with the parents and children to excite an interest in the school. But the most successful has been to send out the children to invite others to attend. In these missionary labours they have engaged with great interest and with good success. Some of them have been known to visit a number of families in the course of a week and to plead the cause with great earnestness, until the parents would consent to send their children. In some instances they have succeeded in obtaining the children of families where the teachers had visited and failed of success. This plan serves to increase the interest which the scholars had previously felt in the schools, it excites an interest in the children whom they visit; and on none perhaps does it exert a happier influence than on the parents whose children are thus visited. If they were before indifferent, they can be no longer so when they hear *children* earnestly pleading the cause, which must commend itself to every one's conscience.

A little girl about six years old, having attended the school a few sabbaths, was forbidden by her parents to attend any more. She had become much attached to her teacher and expressed a strong desire to continue in the school—but they strictly forbade it, and threatened to punish her in case she attended again, saying that her teacher was a bad woman, and she must not go to the school. They were Roman Catholics, and feared that should their children learn to read the scriptures, they would by and by act for themselves as they became better informed, and leave the catholic communion. But the child was not easily to be dissuaded. She told them that she knew her teacher was a good woman, and went to some of her friends, requesting them to converse with her parents. She went to her teacher also and told her story weeping, and earnestly requested her to visit her parents and persuade them to let her attend the Sunday school. And every day while she was deprived of the Sunday school, she would of her own accord steal away from home,



and go to her teacher's room to receive instruction. Her parents were visited and consented to let their children go to the Sunday school. This little girl now attends constantly and makes rapid improvement.—

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*From a PAWLETT CORRESPONDENT.*

We had *nine* schools in town last summer. Most were given up for the winter, it being wholly impracticable to keep them during short days—not because the children were scattered and must needs be at some *trouble* if they attended—No: this is not the reason. We believe in *taking pains* both to do good and get it. In some cases our superintendents left home to teach district schools abroad, and there were no suitable successors. But when they were given up it was on the ground that the distance at which the people lived from church, left them no time for the service—some of them having four and five miles to ride. In two districts thus situated, they were attended on Saturday afternoon. A general collection of the scholars was made at noon on the Sabbath, which has kept awake the interest of teachers and scholars. It is this school which my brother has remodeled. Our schools were, until this spring, a sort of *race course*—the *swiftest* were of course most commended. The school is now divided into two classes or divisions. All above 14 years of age in the first division. They have a question put to them, to support which they are required to learn proof texts.

The second division is required to commit a set lesson of ten or fifteen verses, and get in addition, at least one proof text, of a simple doctrine or duty.

The question in the first division is of the higher order—as the divinity of the Saviour, &c. The other division have questions which have some relation to the parents as well as children—what is said of Sabbath-breaking, swearing, &c. in the Bible. In this way we assemble—agreeably to the motto of your magazine—“*men, women, and children.*”

From what I have seen of its effects, I am decidedly of opinion that it is altogether the *best* mode of conducting a school. But enough on this subject. I should not have written thus familiarly, had I not found in you an ardent attachment to the cause I love. This congeniality of feeling waits not the tardy operations of a fashionable etiquette. It will gladden you, I know, to learn that we are going on unto perfection, in the system and efficiency of our Sabbath schools. We have a very considerable embarrassment to our operations, which I should rejoice to remove. To consult you respecting it, I took my pen. It is not confined to this people. If it were, it would merit less attention. It is the want of *books*.

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NEW-YORK.

*From the Report of the ALBANY SUNDAY SCHOOL UNION.*

The experience of the past year has tended to exhibit the usefulness of Sunday schools in a still more interesting point of light than heretofore. The cause has made great progress in this state. The christian public seem to be awake to the belief that these schools may become a great means of the most important revolution which can be wrought among men; that revolution by which the kingdom of this world shall become the kingdom of God and his Christ. The tendency of Sunday schools is to stifle vice in its early growth; to implant in the youthful heart some seeds of good, before it becomes wholly occupied with evil; to send the name of Christ and the call of the gospel to

families who will hear them in no other way. They cause the sanctity of the Sabbath to be felt among the profligate; and check the wild career of sin in its open profanation. But it is most especially observable how great a blessing has rested upon these schools, in the well known and vast diminution of crimes among the children who have attended them. We see, then, in Sunday schools the foundation laid of a vast change in the moral and religious condition of mankind.

If the schools could be made universal, men would become, in a religious sense, a different race of beings. The returning children bring home a tract, or a bible report, or a hymn, which the other members of a family must hear; the children become bearers of the message of solemn warning and admonition, grace and truth; vice is checked in many; some are made to know the truth as it is in Jesus. Hence new strength is added to our body, and the child that would have been an instrument of Satan, becomes a soldier of the cross, and perhaps a preacher of the righteousness that is by faith in the Son of God.

Without attempting to mention every circumstance which should stimulate the zeal or excite the tenderness and sympathy of christians towards these schools, we will only advert to the patience, perseverance, toil and self-devotion of the teachers. They form an eminent example of that charity which the gospel alone can produce. Here are many persons who devote their Sabbaths, for years in succession, to the irksome and obscure labours of teaching the elements of reading, or of christian learning, to poor children, to ignorant adults, and to the remnant of our former population of slaves. For many a toilsome day, there is often no voice to cheer, and no eye to approve, except the eye of Him whose approbation is life.

This mild, kind and unostentatious labour in the cause of the Redeemer, is performed, we hope, in the spirit which he exhibited. It is a scene which, though little regarded by human eyes, may be viewed with approbation by the angels and the spirits of the blessed. We ask then, is it possible that such labours will be left to struggle with the additional difficulty of a want of funds for the little expenses of the schools? Will a city abounding in wealth, suffer its Sunday schools to languish for want of books and room rent? From the profusion of luxury, is there nothing to spare for the luxury of doing good? Or will not those who enjoy this world's abundant riches, give a pitance to confer on others those riches which make no man poor, and which never decay?

May the great Head of the church look with favour, and bestow his blessing, upon any work undertaken for the advancement of his kingdom?

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*From the Report of the MONROE COUNTY SUNDAY SCHOOL UNION.*

To establish Sunday schools in every school district in our country would be but a small part of the work which the managers of this union conceive ought to be done. The instruction of the schools in the best manner, the establishment and regulation of libraries, the procuring of competent and faithful teachers, are matters of prime importance in order to the prosperity of these institutions. We hope that many young persons of both sexes will be found who will not only volunteer their services as teachers, but labour to qualify themselves for this good work, by devoting some of their leisure hours to the study of books which have been written for the direction of teachers in their duty.

The managers have established a depository of Sunday school books in the village of Rochester, from which most of the schools in the country have procured their libraries at reduced prices. The sum necessary to establish a depository of that extent which the circumstances of our county require, has



not been obtained. The union at the last meeting, resolved to increase the funds to two hundred dollars, for the purpose of keeping the depository supplied with books, to be sold at cost. Some subscriptions were obtained soon after that resolution was passed. All our funds have been expended for books, and yet we are not able to keep an assortment on hand to supply the demand. Consequently much inconvenience is experienced by the schools, which can only be avoided by having more funds.

Upon review of what has been done the past season towards carrying the designs of this institution into operation, we have reason to praise God that his blessing has attended our endeavours, whereby the number of scholars has been nearly doubled, libraries established in almost every school, and the cause generally gaining friends in every place. May the blessing of God attend us till every child in this county shall enjoy the privileges of a Sunday school of the highest character.

### MARYLAND.

#### *From the Report of the BALTIMORE FEMALE UNION SOCIETY.*

The monthly concert of prayer is well attended, and we think, since the visit of your agent, the Rev. Mr. Malcom, to Baltimore, it has excited much greater interest than before. We humbly trust it may be lasting, and that on each succeeding month a numerous assemblage may be found convened for the purpose of imploring, as with one heart and one voice, the blessing of that God who, while he promises to bless, declares also that he will be inquired of to do it.

#### LIST OF SCHOOLS.

	Scholars.	Sup.	Teachers.
No. 1. St. John's Church,	50	1	6
2. First Presbyterian do.	64	2	15
3. Associate Reformed do.	70	2	11
4. Second Presbyterian do.	48	2	7
5. Powhattan Factory do.	39	1	13
6. Coloured Adult do.	160	1	
7. Pennsylvania Avenue do.	15	2	
8. Grace Church (Federal Hill)	30	1	2
9. White Adult do.	12	1	2
10. Crooks' Factory do.	40	1	

In becoming auxiliary to the *American Sunday School Union*, they trust that much good will result; in proving it to be a source whence much useful knowledge and instruction will be gained; and an incentive to increased diligence—more especially, by the perusal of its *useful publication*, the "*American Sunday School Magazine*," in the pages of which, the hopeless and disheartened teacher will oftentimes find much to incite him to more active exertion, and more abounding hope; and above all, he may there be led to trace his defect to its true cause, a want of faithfulness on his part, in bearing his little charge in the arms of faith and love to a mercy seat. We would earnestly recommend the *American Sunday School Magazine* to every school whose resources are such as will possibly admit of their receiving it.



*From the Report of the ASBURY SUNDAY SCHOOL SOCIETY.*

The managers of the Asbury Sunday-School Society submit the tenth annual report of their operations, with gratitude to the Dispenser of all good, for the superintending providence which has continued to supply their wants, and to bestow a blessing on their labours. At no period, since the formation of the society, have they been able to review their past labours, or look upon the present situation and future prospects of the institution, with more unmixed satisfaction.

Since last report, two schools have been added to our number.

Our schools, eight in number, and containing 363 scholars, are taught by 90 superintendents and teachers, who are members of the society, and 61 who are called volunteers, in consequence of not possessing membership with us. The quarterly reports bear ample testimony to the fidelity and zeal which they have, with few exceptions, exercised in the discharge of their school duties. We regret to say, that the absent scholars have not been visited or sought after in the manner prescribed by our rules. As it is highly important, if not absolutely necessary, to success in our undertaking, that this part of our system should also be carried into effect, we take leave to state that the time of those who teach is so completely occupied throughout the week, and on the Sabbath, as to leave them no leisure for this object; and we therefore appeal to those members of our church who profess to be friendly to the cause, yet not actively engaged in it, whether a portion of their time, on the Sabbath, might not, pleasantly and profitably, be devoted to this branch of a work, which is confessedly calculated to promote the glory of God, and meliorate the condition of the human family.

The moral and intellectual improvement of those committed to our care, although not so desirable, yet it is by no means discouraging. Our schools are generally well attended; so much so in the southern section of the city, as to render it necessary to enlarge the room of No. 6, adjoining Wesley Chapel, which has been done so as to admit 100 additional scholars.

As an evidence of economy in our disbursements, we would state, that the average annual cost of each scholar under our care, is 31 $\frac{1}{2}$  cents, including repairs to rooms, rent, fuel and stationary.

Our libraries have not increased, either in number or extent, as rapidly as their importance merits; and we suggest to those who have books to spare, the propriety of rendering the Sunday school an instrument for their circulation. In the absence of correct moral and religious principles, nothing has a stronger tendency, than a taste for reading, to wean and preserve the minds of youth from idle and vicious habits. The books of the schools not only serve the children who obtain them, but frequently circulate through the family with whom they dwell; and thus, in the hands of a gracious Providence, may be made a blessing to numbers who would otherwise pass their lives in ignorance.

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## VIRGINIA.

*From the Report of the WHEELING METHODIST SUNDAY SCHOOL.*

Our school is open two hours each morning and afternoon; the first hour is occupied in the opening exercises, and reading and spelling: the second hour is devoted to recitations and religious instruction. In the afternoon, an interval of ten minutes between these exercises is occupied in singing a hymn. The scholars are restricted in their lessons prescribed for recitation. We appoint a lesson not exceeding twelve verses for recitation, and require proofs from New Testament scripture, of some christian doctrine, precept, or duty.

*Extracts from the last Report of the LONDON SUNDAY SCHOOL UNION.*

*France.*—In the South of France, particularly, Sunday schools are increasing. A correspondent near Toulouse, to whom the committee granted \$50, reports there are 1500 scholars receiving instruction in these “divine nurseries” in his neighbourhood. He says respecting his own Sunday school: “Several of my poor children, who formerly swore and profaned the Sabbath, now speak of Jesus in the very language of Canaan. They now attend religious services three times on the Sabbath with their Bibles in their hands; and you may sometimes witness a dozen or more little children, from six to nine years of age, forming a circle in the middle of a field, while one in the midst is teaching the rest.” The Sunday school for the English settled at Charenton is continued. A hymn book for Sunday schools, and the Abridged Bible Catechism have been published at the expense of the Religious Tract Society. The committee have offered to defray the expense of stereotyping, at Paris, a similar Spelling Book to their first part.

*Germany.*—There is a school at Hamburgh of 161 scholars and 15 teachers: 5000 copies of Lloyd’s Catechism have been printed in German, and the committee have agreed to pay the expense of printing an address on Sunday schools in the same language. They have voted \$50 for schools in Bremen.

*In Gibraltar,* the school continues to flourish.

*Mediterranean.*—The school established by the American Missionaries at Malta is in a prosperous state. Of a late examination it is said—

It was then ascertained that the Greek youths belonging to the school had, during the space of twelve weeks, committed to memory more than 6000 verses in the New Testament: two or three had, within the same space of time, committed not less than half of the Gospel of Matthew; and one, a youth about twelve years of age, had committed the whole of that Gospel. This is a new thing among the people of these countries. The children seemed pleased with the mode of spending the Sabbath; and their parents encourage them to receive the instruction of the missionaries, and freely express their gratitude for the pains thus bestowed.

*The Greeks.*—At the last annual meeting considerable excitement was produced in behalf of schools for the Greeks, and the committee regret that they have not more to report concerning a people whose case excited so much attention at our last anniversary. Greece still continues in a distracted and afflicted state, as to her civil affairs, and her moral and religious character is equally deplorable. A correspondent gives the following information.—“There is scarcely a Greek in a thousand who can tell you for what purpose the Lord Jesus Christ came into the world. In Greece the sabbath is considered as a day of mirth and pleasure after the church services of the morning are concluded. Sunday schools are therefore very much needed, and with the blessing of God, might be eminently useful to the cause of religion. There is not such opposition to the sacred Scriptures as in Roman Catholic countries.” Your committee felt very desirous to carry into effect the resolution of the last annual meeting, in favour of this interesting people, they have therefore agreed to defray the expense of the following publications in modern Greek:—1st. An address, explanatory of Sunday schools. Secondly, Watts’ first Catechism, with additions; and thirdly a hymn-book for the young. Mr. Lowndes informed your committee of a priest of the Greek Church at Corfu, who was willing to teach one hour after the church service in the morning, and two hours in the afternoon; the New Testament to be the school book. Your committee have voted \$50 to try the experiment, and when they recollect that Sunday schools were commenced in our country with hired teachers, they would not despise the day of small things among the Greeks.

*India.*—The missionaries at Malacca report, “There are, at present, connected with the mission, eight schools: seven of these are Chinese, and one Tamul. Five of the Chinese schools are in Malacca and its neighbourhood;



and two of them are at Chinese settlements; several miles from Malacca. The number of Chinese youths attending the schools is upwards of two hundred, about twice the number which we have had in any former year: the number that attends the Tamul schools is about twenty. In all the schools, christian books are introduced, and the doctrines and the precepts of the Gospel are committed to memory by the scholars. The schools are visited twice every week by us, and the boys examined as to their knowledge and progress in learning. On sabbath days all the boys of the schools in Malacca, with their teachers, meet in the College Hall, and repeat passages of Scripture, Catechisms, and sentences in Chinese on moral and religious subjects, which are prepared for them: these they also translate into Malayan, with which they are well acquainted. Many of the boys manifest considerable talent. Several of them have lately been admitted into the Anglo-Chinese College, and continue to make progress in various branches of learning.

"An effort was made and persevered in, for more than 12 months, to establish a school for Malay females; but we have been obliged to relinquish it for the present. The education of Chinese and Malay girls at Malacca, by pious ladies, is a most desirable object."

The increase of daily schools, and especially for females, throughout India, is truly encouraging. The following remarks of the American Missionaries, at Bombay, as to Sunday schools, are very important, and are recommended to the attention of all who are labouring in heathen lands, in which the Sabbath is not generally recognized: "A regard to the general object of the schools has induced the Missionaries to discontinue the practice of dismissing the children on the Lord's day; and to employ them, on that day, in exercises of a moral and religious nature. The reasons assigned for this change are, in general, the same which have been deemed conclusive in favour of Sabbath schools in christian countries; particularly, the employment which it will give to the best powers of the scholars, who otherwise are either idle, or engaged in practices which go far towards effacing all the good impressions which they have received during the week. They have already numerous festival-days belonging to their own superstition: these days they regard as their own, and always spend in play and idleness. When to these are added the fifty-two christian sabbaths, the total loss is about one half of the whole year. So great a loss of time is not agreeable even to heathen parents; and the missionaries think it more consonant to the real design of the Sabbath, to employ the scholars on that day in moral and religious exercises, making them understand that the day is devoted to such exercises, and admits of no other species of employment.

"A portion of scripture is given to the elder boys on the Sunday, in which they are to be examined on the following Sunday: this portion being read, the missionary examines the boys in it, and opens its meaning to them: an hour is thus pleasantly occupied. In the afternoon, the schools are assembled in the body of the chapel, which they nearly fill; they are catechised and addressed by the missionary, and dismissed with prayer. From 30 to 40 adults, not connected with the schools, frequently attend."

The following observations of the Rev. John Perowne, of Burdwan, are truly encouraging to those christians who are watching the slow but certain influence of early religious instruction:

"The schools present a most interesting subject of contemplation to the pious mind. Although there is nothing, extensively, of a decided nature, still there is that which gives us a pledge of the Divine blessing—there is that which should fill the minds of all our friends with thankfulness, and encourage them to renew and increase their exertions. The name of Christ, once an object of contempt, is now treated with so much respect, that the children invariably speak of him as 'our Saviour:' the scriptures, formerly dreaded in the schools, are now read with pleasure: and the christian scheme, which was supposed to inculcate little more than the eating of beef, and drinking of wine, or a total disregard of all order and of all customs, is now



understood and admired for its purity and excellence. You cannot go into any of our schools without perceiving that the children are better acquainted with the leading truths of scripture than most children in christian countries."

*Ceylon.*—The numerous schools established in this island by the various missionary societies, are productive of extensive benefits, and promise still more abundant fruits. Mr. Woodward, the American missionary, has established six Sunday schools at Tillipally, which are conducted under his superintendence, by the elder children of the family-school.

The Wesleyan Missionaries very justly remark, relative to their schools in Ceylon:—

"This department of our missionary work strongly recommends itself to your continued solicitude and support. We leave you to reflect on its importance, as an opening for preaching the words of eternal life in places where Christ has not been named, and on the benefit conferred on the public, by preparing thousands of its future members for the duties of life, by the knowledge of God, and a sense of the obligations of religion. Our schools have furnished us with many subordinate coadjutors in our work, who are an honour to their profession, and a blessing to their people.

*New South Wales.*—The Sunday schools continue to prosper, and as one of the missionaries reports, "these nurseries of our Sion afford much encouragement from the good which has been already effected, and by the promising indication of still more important results." Your committee have sent a supply of books on sale, to encourage these promising institutions.

*Van Dieman's Land.*—The Sunday School Union established here continues its efforts.

*South Seas.*—The report of the deputation from the London Missionary Society gives the following most satisfactory information, relative to the Georgian and Society Islands generally:

"The whole population of all the islands may be considered as under school-instruction. The generality of the people read with propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults are acquainted with one or more catechisms. Their progress indeed, in knowledge of scriptural and religious subjects, is truly extraordinary; and considered as congregations, their knowledge is not surpassed, and we think not equalled, by congregations of the same magnitude in England. Multitudes can write well, both men and women; and not a few are acquainted with the common rules of arithmetic."

Mr. Barff, of Huahine, in acknowledging the grant made to him by your committee, says: "The Sabbath-day school (which is chiefly intended to lead the minds of the rising generation to Christ as their Saviour and King) continues to be well attended, and the number both of teachers and children has increased during the past year. Both feel a lively interest in the exercises of this school, which consists in familiar conversation on the word of God, between each teacher and his respective class. We are happy to observe further, that several from among the youth in this school have been united in church-fellowship during the past year, and several more appeared to evince early piety.

The report next notices the schools at the *Sandwich Islands*, and *Western Africa*, but the information given is very indefinite. In the latter place at Liberia, there are two schools.

*South Africa.*—The Sunday school established by Dr. Philip, at Cape Town, in 1823, contains 150 scholars, among whom there are several slaves and children of colour.

Sunday schools are established at the different missionary stations; the following is the report of two English gentlemen who visited them:

"At all the institutions we found Sunday schools, both for adults and children, in active operation; and zealously supported by the people themselves,

as well as by almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots; and when it is considered that not less than 600 adults, and from 300 to 400 children, are regularly receiving instruction, and learning to read the scriptures in these schools—and that the greatest number of the children are also taught on week-days to read and write English—it is impossible for a moment to doubt the utility of the institutions, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but, while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of christian principles on their minds; and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people."

The Albany Sunday School Union contains 296 scholars, of whom 141 are white, and 155 Hottentot and Caffre children. Mr. Whitford thus describes the Sunday school just begun in Caffraria:

"At 9 o'clock, A. M. the bell assembled the Sunday school children, when about 70 of them, who used to be scattered over the hills on this blessed day, were taught to read the word of God in their native tongue, and to lisp the name of Jehovah in prayer and praise. Several classes were reading words of two syllables, and the interpreter and a few other children those of three. They were charmed with the idea of speaking off the book, for, till now, they had scarcely an idea of what they were learning."

A letter received since, states that the Caffres, both adults and children, are improving rapidly.

*Madagascar.*—The extensive schools which have been established promise great good; numerous youths of good talents are rising up and teaching others, so that in a few years many thousands of the natives will be able to read the scriptures. Two thousand children are already under instruction, and their knowledge of the catechism they learn in the Sunday schools is highly satisfactory.

We shall omit the accounts of schools in the United States, as our own report furnishes more recent information. The committee conclude their account of the American Sunday School Union with the following remark, which we most cordially reciprocate.

"*Long may England and America be thus united in works of faith and labours of love.*"

*Canada.*—Here Sunday schools are flourishing; number not given.

*Nova Scotia.*—The committee have sent a supply of books on sale to Halifax. They are happy to hear, that, "the importance of Sunday schools is now becoming generally known and acknowledged in this province, and they will doubtless work a mighty change in the morals of its population. The result of a recent legislative inquiry into the state of education is, that there are fully 13,000 children in Nova Scotia who attend no school whatever. The spread of Sunday schools affords the only antidote." There are upwards of 1,000 scholars in the Sunday schools already formed.

*New Brunswick.*—The Sunday School Union at St. John's contains 53 teachers and 532 scholars.

*Prince Edward Island.*—The Sunday School in Charlotte Town is attended by upwards of 120 scholars, and there are several Sunday schools on a small scale in different parts of the island. "The eyes of the settlers are daily opening to a sense of the vital importance of these institutions, though their progress has been materially retarded by a want of suitable books."



*Newfoundland.*—The Sunday schools here are increased, and now contain 1,330 scholars, whose progress is encouraging.

*West Indies.*—The Wesleyan Missionary Society report, relative to schools here—"That the committee have therefore, of late years, constantly recommended the establishment of Sunday schools where practicable, and they have had the pleasure to witness an annual increase in their numbers."

The Church Missionary Sunday Schools in Antigua contain 2,002 scholars. The religious instruction conveyed in these schools appears to have been made to many a real blessing. Mrs. Thwaites writes, "The prayers of the converted negroes are peculiarly striking and affecting. The schools are never forgotten: they express their gratitude to God that they were instructed, as, by this means, the poorest slaves may be taught to read God's word without money and without price; and be trained up in the way they should go. Earnest prayers are offered up for the success of the schools and for the teachers; and particularly that the young people who fear God may be kept from evil, and may adorn the gospel. They pray fervently, also, for their kind friends in England, who, they say, have never seen them, yet have loved them so much as to provide all things necessary for their instruction.

In the Wesleyan Sunday school, Antigua, several of the scholars have been appointed teachers. Most appear serious and attentive; several give decisive and satisfactory evidence of a genuine work of grace; a few have joined the society.

In the St. Martin's school several have become teachers and communicants. One of the girls lately died: during her sickness, which lasted only a few days, she exhorted her mother and many others to seek the Lord. She spoke much of death, and often wished she might die, because, as she said, it was better to be with Christ in heaven than here. She was one of the greatest ornaments of the school;—regular in her attendance—quiet and teachable—industrious also, and affectionate at home. Her funeral was attended by most of the children, dressed in white, who sung two appropriate hymns, walking two and two after the corpse, which was carried by the boys of the school. Many of the children wept. The scene was highly interesting and impressive. In this school a juvenile association has been formed for the sole purpose of providing poor children with clothes to enable them to attend the school.

In the Turks Island school, a blind man has committed a small catechism to memory, and he meets a small number of black children on Thursday evenings, to instruct them in the catechism he has learnt. The missionary remarks, that a *blind instructor* was not a more novel sight than the improvement of the children was pleasing.

Your committee have sent a supply of books to the Moravian and the Wesleyan Missionaries, St. Kitt's. Mr. Scholefield says, "An ardent desire for instruction seems to be general among the poor inhabitants of this island; the Sunday School Union books prove of essential service: we have begun a Sunday school library. The United Brethren have two Sunday schools, one at Basseterre and another at Bethesda, each containing about 300 children. Besides these we have several evening schools, and on Monday evening an adult school." Mr. Gick says, "From the books sent, the most pleasing results are evident in the number, diligence, and improvement of adults as well as children.

Mr. Hyde, in acknowledging the receipt of the books sent for the Sunday schools at Montserrat, says, "It only wanted a few days to Christmas, and I determined not to expose my delightful little *novelties* in this part of the world, for sale, until the holidays. I told the school children the Sunday before, that they had arrived, and exhorted them not to waste their Christmas boxes in sweetmeats and foolish things, as they had hitherto been accustomed to do. They listened with the deepest attention, and all the curiosity of which they were capable was excited to behold the described treasure. At length the greatly longed for day arrived. Before breakfast they flocked



into the mission-house in droves, some with a *dog* (three farthings of your money) in their hands, and some with more. The beautiful little primers, Watts's Divine Songs, and the Little Child's Catechism, amounting to 200 in number, were soon swept away by the little sable tribe, and nothing heard but praise and a cry for more. We sold them at from one *dog* to four each, and in two days received the surprising sum of 800 *dogs*! When we recollected what these children were four or five years ago, and saw what they were now, our hearts were filled with gratitude to God. Hundreds of them then did not know a letter in the alphabet, but now they can read, and sing, and pray."

*Hayti.*—The settlers from the United States of America have here formed the "Haytien Sunday School Union:" the emigrants have come forward with spirit to support the Sunday schools already established. The committee of the American Sunday School Union remark—"This institution, promising so much for the people wherever it goes, is thus introduced into this important island. Its own increasing population, its relation to other islands and to Africa, and its peculiar character, all tend to give to the Sunday school system there an interest of no ordinary kind." The committee have voted \$25 to encourage the Haytien Sunday School Union.

*South America.*—The Sunday school at Buenos Ayres is continued. Throughout the several new republics the subject of education has excited much interest, and the dawning light of knowledge is breaking upon a people who painfully feel that they have been too long kept in ignorance.

*Domestic Proceedings.*—The committee have made *grants* during the year to the amount of \$1100, of which \$33 was to the American Sunday School Union, for which the cordial thanks of the Union are presented to the committee for this valuable addition to our library.

The sales of the past year amounted to about \$21,370, being for 758,039 copies of the various publications.

The following is a summary of the returns the committee have received:

	Schools.	Teachers.	Scholars.
Four London Auxiliaries . . . . .	413	5,533	60,831
County Unions, &c. including Wales . . . .	4,300	49,952	547,187
S. S. U. for Scotland . . . . .	1,557	5,200	80,190
<hr/>			
Total reported in Great Britain . . . . .	6,290	60,685	688,208
In addition to the above may be mentioned, <i>although not in connexion</i> with the Sunday School Union,			
The S. S. S. for Ireland . . . . .	1,804	13,255	152,391
The Hibernian Society's S. S. . . . .	405		27,646
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The total amount of the above in Great Britain and Ireland, is . . . . .	8,499	73,940	868,245
Last year the numbers were . . . . .	7,731	75,284	838,027
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Being an increase of scholars amounting to 30,218

*Many of the returns are defective as to schools and teachers.*

In reviewing the history of Sunday schools during the past year, the committee feel that they and their fellow labourers are all called upon to be humble—to be grateful—to be persevering. We should be humble, for God by his national judgments, on the sources of our wealth, and, alas! of our pride, warns us against earthly dependence, and teaches us the vanity of the world, that we may impart the same important lessons to the young. He shows us in the work of conveying religious instruction to the young—our utter insufficiency of ourselves, and that he alone can command the blessing. Yet let us be grateful! God has blessed, and is blessing the religious instruction of the young, and the feeble instrumentality of Sunday schools; and

while he teaches us to despair of human efficiency, it is to lead us to look more simply and confidently to him, with whom is the residue of the Spirit. While thus humbled, and thus encouraged, let us steadily persevere in that which is emphatically called "a work of faith, and a labour of love;" assured that we shall soon decline from our labour if we look to ourselves, and that we can be no longer secure and steadfast than while we are "looking unto Jesus the author and finisher of our faith."

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*Letter from EDWARD BENT, Esq. to the Corresponding Secretary, dated Manchester, 30th December, 1826.*

SIR.—Your letter of the 2d of October, with the first and second annual reports of your Sunday-School Union, and other printed documents, came duly to hand. It was with real heartfelt pleasure that I read your kind letter; the printed document I have cursorily perused, and promise myself a rich treat when leisure will afford an opportunity for minute attention. Sunday-school labours have been to me the most pleasant of my life—it is now upwards of fourteen years since I embarked in the work, and I can testify, however unworthily I esteem my own feeble labours in the cause, it has been to me a work of increasing delight. It was in one of the schools in this town that I first met with our mutual friend, Mr. James Keyte, and I am most happy to find his heart in the work.

From the publications you have sent, I perceive that the theory of your plans and economy is most excellent. With efficient practical men in every department of the parent and auxiliary societies, what an immensity of good might be accomplished! May the God who has put it into the hearts of his servants to devise such noble and patriotic plans for the good of their country, and for the extension of religious knowledge and education, give efficiency to the mighty operations of your society; and may the exertions and energies of its successive members never end, but with the necessity which may exist for them. Be assured that the object of your association will always possess the just admiration of those who can estimate the value of the soul.

This town has long been highly favoured with Sunday-schools. It was among the first in the world to encourage them, and year by year the number of its scholars increase. On the coronation of his present majesty no less than twenty-six thousand scholars walked in one procession here; and if I number all in town at the present time, I may, without fear of exaggeration, say that we have at least *thirty thousand*. But the want of an actual union of the various Sunday-schools here, prevents the exact number being very correctly ascertained. Attempts have been occasionally made to effect the union of all parties, but hitherto without effect. Notwithstanding this want of nominal union, we are united in heart; and although the concert of prayer cannot, for the foregoing reason, be fixed to one stated time, yet the daily increasing supplication of many hundred pious conductors and teachers of schools here are heard at a throne of grace, for the Divine blessing to rest on all Sunday-schools, and their patrons, benefactors, conductors, teachers, and scholars, wherever established. The spirit which actuates a promoter of Sunday-schools is so truly catholic, that it is almost impossible to find one who does not fervently and ardently pray for the universal extension of religious knowledge. Such is the avidity with which any pleasing incident or mention of prosperity relative to your school, or any others abroad, is read by friends here, that no other proof is wanting that we have a fellow feeling in your joy. In this respect we often forget that the distance between us is so great, and we anticipate with rapture that glorious assemblage of all nations, where, without invidious distinction, the christian Sunday-school labourers will greet each other with unfeigned pleasure.

With this you will receive a few reports of the Sunday-schools with which I am engaged; these are essentially though not nominally conducted by methodists, and are in fact, the remnant of the original association in this town, and have proved a real blessing to many thousands who have, from time to time, been placed under their care. Many hundreds and thousands are now happily freed from the sorrows of this world, who, in this institution, received their first knowledge of the ways of God; and not a few are now living to testify, by their holy life and conversation, that what they have been taught is true, and has not been taught in vain. The conductors and teachers of these schools hold a union meeting among themselves, and unconnected with any other institution, three or four times in the year; and at our last, which was held on the second Monday in this month, at the request of the union committee I read your gratifying letter, which was listened to with the most lively attention; nor was the meeting slow to remember that it was then the appointed time for holding your concert of prayer; about 700 were present, and our transatlantic brethren were not forgotten—long continued blessings on, and prosperity to, the American National Sunday-School Union, was most fervently and devoutly prayed for. I detailed to the meeting, in a concise way, a summary of the operations of your society, which I trust will emulate us to renewed zeal. If ever a favourable opportunity should offer, I shall consider it my duty to present the American Sunday School Union to the example of my fellow townsmen, who are not slow to works of piety and benevolence. One favour I do request, namely, that I may be honoured with the receipt of your future reports. Your publications evince so thorough and so extensive an acquaintance with the christian Sunday-school world, that I despair of communicating any plans which some of the very excellent code of your regulations, laws, and discipline, do not embrace. By the next time I write, (which will be when I hear this has been received,) I will send you a collection of rules, &c. in our various schools, from which, if you can gather one good, new, practical idea, not included in your code, I shall be satisfied; but, from the extensive publicity given to all kinds of plans for the formation and internal government of schools, I almost fear they will be useless.

Believe me, with sentiments of the most sincere respect,

Your very obedient servant.

#### CONTRIBUTIONS TO THE AMERICAN SUNDAY SCHOOL UNION.

*Privileges.*—Members of the American Sunday School Union, by the payment of thirty dollars at one time, or three dollars annually, have the privilege of receiving *one copy* (twelve numbers a year) of the *American Sunday School Magazine*, without additional charge—of purchasing books, for their own use, or gratuitous distribution, published by the Union, at the reduced prices, and of voting at all meetings of the society. Every *clergyman*, who is a member of the society, is privileged to attend meetings of the Board.

A person purchasing books to the amount of six dollars per annum,

would, if a member, be allowed a discount of 25 per cent. or,	\$1 50
Which, with the Magazine,	1 50

Would be,	\$3 00
the amount of his annual subscription.	

☞ Persons who desire to devise lands or money for the benefit of this society, should devise the same to some individual or individuals, as trustees, for the use and benefit of the "*American Sunday School Union*, instituted at Philadelphia, in 1824."



## MEMBERS FOR LIFE,

*Having been members for life of the Philadelphia Sunday and Adult School Union.*

Ammidon, Otis	-	-	\$20	Morris, George	-	-	20
Bryan, Guy	-	-	20	Taylor, William, Jr.	-	-	20
Bethune, Divie	-	-	20	Warner, Benjamin	-	-	20
Cresson, Caleb	-	-	20	Wiltberger, Christian	-	-	20
Montgomery, Joseph	-	-	20				

## MINISTERS MEMBERS FOR LIFE,

*By the contribution of thirty dollars and upwards.*

Allen, Rev. Benjamin, Rector of St. Paul's Church, Philadelphia; by the teachers of the Sunday schools attached to his church,	-	-	\$30	Eastburn, Rev. Joseph, Minister of the Mariners' Church, Philadelphia; by females of the Second Presbyterian Church,	30
Alden, Rev. Timothy, President Alleghany College, Meadville, Pa. by his own subscription,	30			Ely, Rev. Ezra Stiles, D. D. Pastor of the Third Presbyterian Church, Philad.; by members of his church,	30
Armstrong, Rev. W. J. Richmond, Va. by members of his church,	30			Engles, Rev. William M. Pastor of the 7th Presbyterian Church, Philadelphia; by the ladies of his congregation,	30
Bedell, Rev. Gregory T. Rector of St. Andrew's Church, Philadelphia; by members of his congregation,	-	-	30	Green, Rev. Ashbel, D. D. Philadelphia; by members of the Sixth Presbyterian Church,	30
Boyd, Rev. George, Rector of St. John's Church, Philadelphia, N. L. by members of his congregation,	-	-	30	Gilbert, Rev. E. W. Pastor of the Second Presbyterian Church, Wilmington, D. by the Female Praying Society and Sabbath school teachers of his church,	30
Brantley, Rev. William T. Pastor of the First Baptist Church, Philadelphia; by members of his congregation,	-	-	30	Gano, Rev. Stephen, D. D. Providence, R. I. by ladies of his congregation,	30
Bethune, Rev. George W. by his mother, Mrs. J. Bethune, New York,	-	-	30	Hamilton, Rev. W. T. Pastor of the First Presbyterian Church in Newark, N. J. by the members of his congregation,	30
Brackenridge, Rev. John, Baltimore, Md. by young ladies of the 2d Presbyterian Church,	30			Hyde, Rev. Oren, his own subscription,	30
Brown, Rev. Oliver, Providence, R. I. by the Rhode Island S. S. Union,	-	-	30	Hoadley, Rev. L. Ives, Worcester, Mass. by Misses E. R. and S. W.	30
Chambers, Rev. John, Pastor of the Ninth Presbyterian Church, Philadelphia; by teachers of the Sabbath school attached to his church,	-	-	30	Hamner, Rev. James S. by ladies of the Presbyterian Church, Fayetteville, N. C.	30
Chandler, Rev. George, Pastor of the Presbyterian Church of Kensington, Philadelphia; by members of his church,	-	-	46	Janeway, Rev. J. J. D. D. Pastor of the 2d Presbyterian Church, Philadelphia; by the Sabbath school teachers of his church,	30
Cornelius, Rev. S. Alexandria, D. C. by ladies of his congregation,	-	-	30	Kennedy, Rev. John H. Pastor of the Sixth Presbyterian Church, Philadelphia; by members of his congregation,	30
Dagg, Rev. John L. Pastor of the Sansom street Baptist church, Philadelphia; by the ladies of his church,	-	-	30	Kennard, Rev. Samuel S. of the Wesleyan Methodist Church, Kensington, Philadelphia; by the members of the Wesleyan United Society of Kensington,	30

Kollock, Rev. S. K. Norfolk, Va. by his congregation, -	30	of school No. 41, attached to the Reformed Dutch Church, Market street, -	30
Kerr, Rev. John, Richmond, Va. by his congregation, -	30	Porter, David, D. D. Catskill, N. Y. by members of the Sab- bath school attached to his church, -	30
Livingston, Rev. Gilbert R. Pas- tor of the First Reformed Dutch Church, Crown street, Philadelphia; by the teachers of the Female Sunday school attached to his congregation, -	30	Post, Rev. Reuben, Pastor of Presbyterian church Washing- ton City; by ladies of his con- gregation, -	30
Milnor, Rev. James, D. D. Rec- tor of St. George's Church, New York; by ladies of his church, -	30	Skinner, Rev. Thomas H. D. D. Pastor of the Fifth Presbyte- rian Church, Philadelphia; by teachers of the Sabbath schools attached to his church, -	30
M'Calla, Rev. William L. Pastor of the Eighth Presbyterian Church, Philadelphia; by mem- bers of his congregation, -	30	Sanford, Rev. Joseph, Pastor of the First Presbyterian Church, Brooklyn, L. I. by the female teachers of the Sunday school connected with his church, -	30
Malcom, Rev. H. General Agent of the American Sunday School Union, -	30	Thresher, Rev. E. Washington City; by a friend, -	30
M'Dowell, John, D. D. Pastor of the First Presbyterian Church, Elizabethtown, N. J. by the teachers of the Sunday schools of his church, -	30	Van Kleck, Rev. R. D. of Somer- ville, N. J. by members of his congregation, -	30
Nott, Eliphalet, D. D. President of Union College, Schenectady, N. Y. -	30	Wisner, Rev. B. B. Pastor of the Old South Church, Boston; by a friend, -	30
Nevinus, Rev. William, Baltimore, Md. -	30	Wilson, Rev. James P. D. D. Pas- tor of the First Presbyterian Church, Philadelphia; by the ladies of his congregation, -	30
M'Murray, Wm. D. D. New York city; by the class and teachers			

## OTHER MEMBERS FOR LIFE,

*By the contribution of thirty dollars and upwards.*

Allen, Solomon -	\$480	Budd, William A. -	30
Archer, Samuel -	35	Bartolett, William -	30
Astley, Thomas -	130	Brown, Nicholas, Providence, R.I.	100
Alden, Jonathan -	80	Burk, James -	30
Atwood, John M. -	100	Brown, Samuel -	30
Andrews, John -	30	Brown, Frederick -	30
Ashmead, Isaac -	30	Bevan, Matthew L. -	30
Ashhurst, R. -	30	Clark, John Y. -	100
Adams, His Ex. John Quincy	50	Cook, Alexander -	80
Allen, Moses, New York -	50	Claxton, A. -	30
Brownlee, John, Charleston, S. C.		Cope, Thomas P. -	30
Vice President, -	50	Coryell, Henry L. -	30
Beck, Paul, Jr. -	530	Coles, His Ex. Edward, of Illinois	30
Benson, Alexander -	30	Chauncey, Charles -	100
Brown, William -	100	Claxton, John W. by members of his Female Bible Class, -	30
Brown, John A. -	200	Colt, Roswell L. -	30
Burd, Edward -	100	Chauncey, Elihu -	30
Biddle, Nicholas -	30	Carey, Mathew -	30
Burd, Charles -	30	Davis, David M. -	30
Bicknell, George A. -	30	Denman, Aaron, -	30
Burt, Nathaniel -	30	Downing, John W. -	30
Biddle, Thomas -	100		

Dulles, Joseph H.	-	-	330	Kane, Elisha	-	-	50
David, John T.	-	-	50	Kirkpatrick, Wm. Lancaster,	-	-	30
Dixon, James N.	-	-	30	Kuhl, Henry,	-	-	30
De Haven, Hugh, by members of	-	-	-	Kuhn, Hartman,	-	-	50
St. Andrew's Church Female	-	-	-	Lamb, L.	-	-	130
Sunday School,	-	-	30	La Fayette, General, by children	-	-	44
Davidson, William	-	-	30	in Philadelphia private schools	-	-	50
Darrach, Dr. William	-	-	30	Lapsley, David	-	-	50
Elmes, Thomas	-	-	30	Leaming, Furman	-	-	50
Erringer, Frederick	-	-	30	Lapsley, Joseph B.	-	-	30
Earp, Thomas	-	-	50	Livezy, John	-	-	30
Earp, Robert	-	-	30	Longacre, James B.	-	-	30
Elmes, Abner	-	-	30	Levis, Hosea J.	-	-	30
Engles, Joseph P.	-	-	100	Lawrence, Isaac	-	-	30
Eldridge, Joseph M.	-	-	30	Lloyd, N.	-	-	30
Farr, John	-	-	180	Lewis, John F.	-	-	30
Fassitt, Thomas	-	-	280	Lewis, Lawrence	-	-	30
Fassitt, James	-	-	280	Latimer, Thomas	-	-	50
Ferguson, A.	-	-	30	Lowrey, John G. Bellefonte, Pa.	-	-	30
Field, James	-	-	30	M'Allister, Charles,	-	-	50
Fryer, William	-	-	30	Mentz, George W.	-	-	30
Goddard, John	-	-	30	Montgomery, William	-	-	30
Gulliver, John, Boston,	-	-	30	M'Ilvaine, William	-	-	30
Gibbs, J. W.	-	-	30	Martin, Abraham	-	-	30
Grant, Samuel	-	-	30	M'Kissick, John, Columbia, Pa.	-	-	30
Gray, James	-	-	30	Mercer, Charles Fenton, Hon.	-	-	30
Gilbert, Frederick	-	-	30	<i>Vice President, Virginia</i>	-	-	30
Girard, Stephen	-	-	100	Moore, George	-	-	30
Grigg, John	-	-	30	Moore, R. S.	-	-	30
Gilmore, Robert, Baltimore,	-	-	30	M'Crea, John	-	-	100
Gilbert, George	-	-	30	Montgomery, Thomas	-	-	100
Graham, Peter	-	-	50	Nevins, James	-	-	30
Hanson, John	-	-	30	Newkirk, Matthew	-	-	300
Hanse, Conrad	-	-	60	Nevins, Samuel	-	-	30
Hawes, Peter, <i>Vice President,</i>	-	-	-	Newkirk, Garrett	-	-	30
New York	-	-	30	Neff, John R.	-	-	30
Hallowell, John, Hon.	-	-	30	Nidelet, S. F.	-	-	30
Henry, Alexander, <i>President</i>	2145	-	-	Norton, John T. Albany	-	-	50
Henry, John S.	-	-	30	Oliver, Robert, Baltimore, V. P.	-	-	50
Hare, Robert	-	-	30	Pechin, John C.	-	-	130
Hill, Henry, Boston	-	-	30	Prescott, D. W.	-	-	80
Handy, Samuel	-	-	30	Porter, Frederick W. by Sunday	-	-	-
Heclines, John	-	-	30	school teachers of Philadel-	-	-	-
Huffnagle, John	-	-	30	phia	-	-	40
H—, J—	-	-	50	Pintard, John, LL.D. New-York	-	-	100
Hunt, Uriah	-	-	30	Ralston, Robert	-	-	230
Horner, Dr. William E.	-	-	30	Richards, Samuel	-	-	230
Hildeburn, Samuel	-	-	100	Rockhill, Thomas C.	-	-	30
Hallock, William A.	-	-	30	Rogers, William E.	-	-	30
Hillegas, Joseph K.	-	-	30	Rogers, George N.	-	-	30
Hennen, Alfred, <i>Vice President,</i>	-	-	-	Reeves, Thomas, Jr.	-	-	30
New Orleans,	-	-	30	Richardson, John	-	-	30
Inglis, Joseph L.	-	-	380	Reese, Jacob	-	-	30
Jennings, John,	-	-	30	Rutgers, Col. Henry	-	-	50
Jaudon, Samuel	-	-	30	Read, Alexander	-	-	30
Johnson, Moses	-	-	30	Richards, William H.	-	-	30
Janeway, Rev. Dr. J. J.	-	-	300	S— W—	-	-	30
Janeway, Mrs. Martha G.	-	-	30	Stevenson Cornelius	-	-	30
Kerr, James,	-	-	50	Steele, John	-	-	30



Stokes, Thomas, New York	-	30	Vanderkemp, J. J.	-	30
Stille, John	-	200	V—— T——	-	30
Symington, A.	-	30	White, Ambrose	-	230
Seeley, E. W.	-	230	Weir, Silas E.	-	1050
Stryker, John B.	-	30	Worrell, William	-	30
Schott, James	-	30	Welsh, John	-	500
Smith, J. C.	-	30	Wyman, Jonas	-	50
Swaim, William	-	30	Wurts, Charles	-	30
Smiley, Thomas T.	-	30	Wagner, Tobias	-	50
Shields, Hannah	-	30	Wilcox, Edmund	-	30
Sheaff, John D.	-	50	Wikoff, Jacob C.	-	30
Struthers, John	-	41	Wilmer, James	-	30
Tevis, Joshua	-	30	Wharton, John	-	30
Toland, Henry	-	30	Watson, Charles C.	-	30
Tingley, Clement	-	30	Wallace, William	-	30
Thompson, J. G.	-	30	Wurts, William	-	30
Tappan, John, Boston	-	100	Walker, William	-	30
Tappan, Arthur, New York	-	100	Wharton, Robert	-	30
Trevor, John B.	-	30	Waln, Lewis	-	30
Van Rensselaer, Stephen, Albany, N. Y.	-	30	Wood, Samuel C.	-	30
Varick, Col. Richard, N. Y. City	-	100	Yerkes, Titus	-	30

## CONTRIBUTIONS

*Received during the Third year.*

John Maybin, 1826.	\$3	H. L. Hodge, M. D.	“	3
John Harland, “	3	D. Wolmer, Norristown, Pa.	“	3
George Denniston, “	3	T. Windward, do.	“	3
Michael Nisbet, “	3	Wm. M. White, do.	“	3
John Jarden, “	3	Joseph Henry, do.	“	3
Jesse Smith, “	3	Samuel Baird, do.	“	3
John Chivens, “	3	Mark Richards, “	“	3
P. B. Smith, “	3	Jesse Sellers, “	“	3
A. R. Poole, “	3	James Forten, “	“	3
J. M'Alpin, “	3	James Glentworth, jr.	“	3
Daniel Harrington, “	3	Julien Henry, “	“	3
William Nassau, “	3	Wm. Milnor, “	“	3
Abel Vinton, “	5	James Coulter, “	“	3
Anthony Finley, “	3	Charles S. Jackson, “	“	3
W. S. Crothers, “	3	George Stewardson, “	“	3
Abraham Martin, “	3	Elijah, Dechert, Reading, Pa.	“	3
William C. Russell, “	3	Levi Garrett, “	“	10
Adam Price, Burlington, N. J.	3	J. K. Mitchell, M. D. 1st 2d and		
J. Turck, “	3	3d year, “		9
George M'Cleod, 1825-6,	6	Henry Gibbs, “	“	3
Rev. Samuel Nott, jr. Galway		C. Comegys, “	“	3
N. Y. 1826,	3	Owen Sheridan, “	“	3
Joseph Nourse, Washington City,	3	Jane Lang, “	“	3
Frederick T. Peet, New York,	3	Robert Earps, “	“	3
Charles Deal, “	3	Thomas Earps, “	“	3
Samuel Lloyd, “	3	Wm. Worrell, “	“	3
John Wiegand, “	3	Paul K. Hubbs, “	“	3
William Cunningham, “	3	Jos. O. Brien, “	“	3
Thomas Snowden, “	3	Christian Kendall, “	“	3
James H. Bulkley, “	3	Henry Toland, “	“	3
Robert Wallace, “	3	Thomas Latimer, “	“	3
William H. Richards, “	3	Thomas Hart, “	“	3
John Beaty, “	3	John A. Browne, “	“	3

James Nevins,	1826,	3	John M'Mullin,	1827,	3
Daniel Thatcher,	"	3	Thomas Bird,	"	3
Isaac Thompson,	"	3	Alexander Benson,	"	3
William E. Horner,	"	3	W. S. Crothers,	"	3
William A. Budd,	"	3	Mathew Carey,	"	3
George L. Oliver,	"	3	Robert S. Clark,	"	5
Matthew Newkirk,	"	3	Charles Deal,	"	3
A. Symington,	"	3	Jas. C. Donnell,	"	3
Israel Kinsman,	"	3	Dr. Wm. Darrach,	"	3
W. W. Wright,	"	3	George Earp,	"	3
D. Vail,	"	3	George Emerick,	"	3
J. T. David,	"	3	Margaret Dale,	"	3
B. W. Tingley,	"	3	D. S. Freeland,	"	3
M. Johnson,	"	3	Jas. Forten,	"	3
J. Wright,	"	3	Henry Gibbs,	"	3
J. B. Longacre,	"	3	John Holmes,	"	3
Thomas J. R. Fassitt,	"	3	Daniel Harrington,	"	3
James C. Donnall,	"	3	George Handy,	"	3
David K. White,	"	3	J. Haven,	"	3
George Earps,	"	3	John Harland,	"	3
John Kianhard,	"	3	P. E. Hamm,	"	3
P. L. Senat,	"	3	Paul K. Hubbs,	"	3
Thomas Bird,	"	3	W. B. Johnson,	"	3
John Holmes,	"	3	L. Jolinson,	"	3
Nathaniel Potts,	"	3	George K. Kuhn,	"	3
Matthew L. Bevan,	"	3	U. Kitchen,	"	3
James Kerr,	"	3	N. Lloyd,	"	3
George Handy,	"	3	Samuel Lloyd,	"	3
J. B. Mitchell,	"	3	John Owen,	"	3
Dr. H. Neill,	"	3	Wm. Montgomery,	"	3
William Ritchie,	"	3	Geo. W. M'Clelland,	"	3
Samuel Eckstein,	"	3	Michael Nisbet,	"	3
Frederick Erringer,	"	3	Wm. Nassau,	"	3
Jos. P. Engles,	"	3	Henry Pratt,	"	3
A. Elmes,	"	3	Robert Ralston, jr.	"	3
J. Owen,	"	3	Ann Saunders,	"	3
J. S. Furey,	"	3	John Sailor,	"	3
Phineas E. Hamm,	"	3	Jesse Smith,	"	3
Dr. Geo. Jones, V. P.	"	3	A. Symington,	"	3
Uriah Kitchen,	"	3	Henry Toland,	"	3
John L. Grant,	"	3	Daniel Thatcher,	"	3
Ellison Conger, <i>Newark, N. J.</i>		3	J. Wright,	"	3
James Saunderson, <i>Milton, Pa.</i>		3	David H. White,	"	3
S. J. J.	1825-6.	6	John Ker,	"	3
Richard Hayes, <i>Hartford</i>	1827,	3	D. Maccoun,	1826-7,	6
E. Bacon,	1827,	3	John Ristine,	1827,	3
William Russell,	"	3	W. Hughes,	"	3
Israel Kinsman,	"	3	Ernest Kroll,	"	3
Adam Price, <i>Burlington, N. J.</i>		3	S. S. Association of 5th Presb.		
Thomas O. Duncan,	"	3	Church, by Charles Deal,		3
Rev. W. Ramsey,	"	3	Jeremiah Turck,	"	3
John Beaty,	"	3	John L. Grant,	"	3

## DONATIONS

*Received during the Third year.*

Mary H. Brown,	\$5	T. P. C.	-	-	5
John A. Brown,	-	Charles J. Ingersoll,	-	-	5
Dr. H. Klapp,	-	Cash,	-	-	10

Cash, -	-	5	M. M'Faden, -	-	25
B. Wistar, -	-	5	Cash from Sundry individuals, -	6	57
John M'Allister, -	-	5	Evansburg S. S. Society, -	5	
Rebecca Miller, -	-	5	George Gilbert, -	5	
James Smith, -	-	10	David Weatherly, -	57	
John White, -	-	5	Cash from sundry individuals	12	
W. Mackenzie, -	-	5	From Rev. J. Dickson, <i>Charles-</i>		
Jacob Ridgway, -	-	10	<i>ton, S. C.</i> -	10	
Cash, -	-	5	William A. Tweed Dale, <i>Al-</i>		
Sarah Emlen Cresson, -	-	5	<i>bany,</i> -	5	
Henry Volkmar, -	-	1	J. A. Burke, from different		
Cash, -	-	1	persons in Albany -	3	
do. -	-	1	John Cushman, <i>Troy,</i> -	2	
Mrs. Bravard, -	-	1	Mary Lane, <i>Waterford,</i> -	1	
Miss E. W. -	-	2	Samuel Lee, <i>Poughkeepsie,</i> -	50	
Mrs. Raleigh, -	-	50	Elizabeth Tappan, do. -	50	
Cash, -	-	1	Catharine Vassar, do. -	1	
George Hoff, -	-	1	Peter Runyon, <i>Piscataway,</i> -	1	
Jonathan Goodwin, -	-	1	Isaac Steele, do. -	1	
Cash, -	-	1	H. Smalley do. -	50	
Mrs. Clark, -	-	2	Justus Runyon, do. -	50	
Amy Dickson, -	-	1	Miss Kent, do. -	25	
William Worrell, -	-	1 50	Cash, do. -	25	
Cash, -	-	50	Rev. Dr. Milledoler, <i>N. Bruns-</i>		
do. -	-	1	<i>wick,</i> -	1	
do. -	-	1	Mrs. Anna Scott, do. -	1	
do. -	-	1	Stephen Fitz Randolph, do. -	50	
do. -	-	1	Sarah Dayton, do. -	50	
do. -	-	1 50	M. Lewis, do. -	25	
do. -	-	2	A. Friend, by A. V. -	5	
do. -	-	3	D. W. Prescott, in addition to		
do. -	-	1	a former subscription of 30		
do. -	-	1	dollars -	20	
do. -	-	1	Maysville, Ky. S. School -	3	
do. -	-	1 50	A friend in Hartford, Con. -	5	
do. -	-	1	H. P. Sanderson, <i>Milton Pa.</i> -	5	
do. -	-	1	Miss P. -	3	03
do. -	-	1	Rev. N. Patterson, <i>Baltimore,</i> -	5	
James P. Smith, -	-	1	John T. Barr, do. -	5	
Ann Coleman, -	-	25	Rev. I. B. do. -	5	
William Tate, -	-	25	Alexander Brown, do. -	10	
Cash, -	-	50	William M'Donald, do. -	10	
W. B. Wolfe, -	-	25	Alexander Fridge, do. -	10	
Cash, -	-	50	P. Hoffman, do. -	5	
W. B. Roatch, -	-	25	R. Gilmore and Son, do. -	30	
Mrs. M. Coleman, -	-	25	Anson G. Phelps, <i>N. Y. City,</i> -	10	
Mrs. Guild, -	-	50	Cash, -	3	
Miss E. Miller, -	-	25	Sunday School Visiter, do. -	10	
J. N. Fisher, -	-	50	Rev. D. H. Barnes, do. -	5	
S. P. Allen, -	-	25	W. B. Crosby, do. -	5	
A friend in Connecticut, through			W. M. Halstead, do. -	5	
T. D. Williams, by John Farr	5		Cash, -	3	
John Sacule, -	-	13	William Shute, do. -	1	
John Restin, -	-	75	L. Loomis, do. -	3	
Thomas Fitzgerald, -	-	25	R. S. W. do. -	2	
Mrs. M'Gowan, -	-	50	A. F. do. -	3	
Henry Jordan, -	-	25	C. R. S. do. -	2	
S. Souter, -	-	30	G. W. and H. Bruen, do. -	10	
M. Philip, -	-	50	P. L. Mills, do. -	5	



R. Buloid,	do.	10
Cash,	do.	10
P. I. H. Myers, <i>Whitehall, N. J.</i>		5
E. Price, <i>Lyons, N. Y.</i>		75
By the Rev. Howard Malcom, General Agent,		475

*Collections in Churches at*

Lansingburg, <i>New York,</i>		11 62
Waterford,	do.	11 22
Saratoga,	do.	29 90
Do.	do.	4 56
Ballston,	do.	8 62½

Poughkeepsie,	do.	19 10
New Brunswick, <i>New Jersey.</i>		26 70

*By the General Agent.*

At Haddonfield, <i>N. J.</i>		5 30
Woodbury,	do.	2
Camden,	do.	5 60
New Castle, <i>Delaware,</i>		10 51
Baltimore, (2d Pres. Church)		7 70
Do. (Ref. Dutch Ch.)		5 46
New Brunswick, <i>N. J.</i>		3 87
Cash,		1 50
Cash from sundry persons at Wilmington,		2

DONATIONS

*To the Missionary Fund during the Third year.*

Philadelphia S. S. Concert of Prayer, March,	- 12	John N. Schultz, Wm. G. Schultz, Jacob L. Schultz, and Maria L. Schultz, each 25 cents; two little girls 31 cents,	- 2 31
Schenectady, N. Y. Sunday- School Union, initiatory subscription,	- 3	From the "Female Society of Holmesburg for the promo- tion of the gospel," to con- stitute Mr. Wm. Bartolette a life-member,	- 40
Oxford, Pa. S. S. Society,	75	New Haven Sabbath-School Concert of Prayer, by T. D. Williams,	- 12
First Presbyterian Church, S. S. Society, Philadelphia,	1 50	Philadelphia S. S. Concert of Prayer of which 52½ cents were from school No. 76, (First Presbyterian Church) \$2 50; from the children of school No. 48, (6th Presby- terian Church) being their contribution for 3 months— and 75 cents from the chil- dren of another school,	10 50
Charleston, Va. S. School,	2 67	Philadelphia S. S. Concert of Prayer for September, of which 46 cents were from school No. 76, (1st Pres. ch)	8
Fifth Pres. Church, S. School Association, by Thos. Snow- den, annual subscription,	3	Philadelphia S. S. Concert of Prayer for October, of which 23 cents were from school No. 76, and 1 dollar from School No. 48,	- 13 25
Philadelphia Sabbath-School Concert of Prayer for June, of which 99 cents were from the children of school No. 60, 50 cents from one class, in school No. 2, and 22 cents from school No. 76,	- 17 45	Philadelphia S. S. Concert of Prayer, of which one dollar was from children of school No. 48; 85 cents from school No. 60; and 37 cents from school No. 76,	- 11 50
C. M'Crea,	- 25	Belvidere, N. J.	- 3 76
J. Coyle,	- 50	Easton, Pa.	- 2 03
Lawrenceville, N. J. Sunday- School Society, by Rev. J. V. Brown,	- 3	Harford, Pa.	- 6 33
From B. Chew and Thomas Parkes, Esqs. out of the an- nual remittance of Mr. Bar- clay of London, by Miss Tabele,	25		
From a Sunday-school mission- ary, returned out of a pay- ment of \$50,	20		
Collection at the Philadelphia Sunday School Concert of Prayer for July, of which 30 cents were from the chil- dren of school No. 76, and 85 cents from the children of another school,	- 10 50		
Rev. Jacob J. Schultz and Mrs. Maria Schultz, each 50 cts.			

Oswego, N. Y.	-	1	33	Galway, N. Y. Pres. S. S. S.	3
Geneva, N. Y.	-	15	25	Western S. S. Union, -	3
Batavia, N. Y. -	-	7	50	Hopewell, Pa. S. S. S.	3
Erie, Pa.	-	3	66	Baltimore Bap. S. S. S.	3
Meadville, Pa.	-	9	12	Dutchess Co. N. Y. S. S. U.	3
Greensburg, Pa.	-	9	50	Clear Spring, Md. S. S. S.	3
Cumberland, Md.	-	3	65	Mount Holly, N. J. S. S. S.	3
Hagerstown, Md.	-	18		Antrimtown, Pa. U. S. S. S.	3
Greencastle, Pa.	-	7	12	Antrim, Pa. S. S. S. -	3
-donation from				West Liberty, Va. S. S.	3
the Misses Poe,	-	3		Lincolton, N. C. S. S.	3
Chambersburg, Pa.	-	10	72	St. Clairsville, Ohio, S. S. A.	3
-donation from a				Bound Brook, N. J. S. S. S.	3
coloured woman,	-	50		Genesee County S. S. U.	3
Greencastle, Pa.	-	3		Smyrna, Del. S. S. S.	3
Philadelphia Sabbath-School				Burlington, N. J. U. S. S.	3
Concert of Prayer, of which				Pittsburg S. S. Union,	3
65 cents were from school				Burlington Baptist S. S.	3
No. 76, and 81 cents from				Darien, Georgia, S. S.	3
children of the Female S.				Nazareth, Philad. S. S. Teach-	
School of the 6th Presbyte-				ers' Association,	3
rian Church,	-	6	94	Rensselaer Co. N. Y. S. S. U.	3
<i>From the following auxiliaries, being</i>				Burlington Meth. Epis. S. S.	3
<i>their initiatory fees.</i>				Ovid, N. Y. S. S.	3
Friendship, N. C. S. S.	-	3		Liverpool, Pa.	3
Tom's River. N. J. S. S.	-	3		West Point, N. Y.	3
Chandlersville, Pa. S. S. S.	3			Hagerstown, Md.	3
Greenwich, N. J. S. S. U.	3			Somerset & Middlesex S. S.	
Springfield, Pa. S. S. S.	3			Union, N. J.	3

## SCRIPTURE LESSONS,

*Selected for a second annual course of Instruction.*

### LESSONS FOR THE FIRST QUARTER OF THE YEAR.

- Lesson 1. John, Chap. iii. Verses 1—21. Christ's conversation with Nicodemus.
- Lesson 2. Luke, Chap. iv. Verses 16—32. Jesus preacheth in Nazareth from Isaiah, for which the Jews endeavour to cast him from a precipice.
- Lesson 3. Matt. Chap. v. Verses 1—16. Christ's sermon on the mount—Christians called the salt of the earth, and the light of the world.
- Lesson 4. Matt. Chap. v. Verses 17—32. Our Lord maintains the law, shows how an offending brother should be treated, and explains the seventh commandment.
- Lesson 5. Matt. Chap. v. Verses 33—48. Swearing forbidden—kindness and benevolence enjoined.
- Lesson 6. Matt. Chap. vi. Verses 1—18. Our Lord addresses his hearers concerning charity, prayer, and fasting.
- Lesson 7. Matt. Chap. vi. Verses 19—34. Christ teacheth us where to lay up our treasure—shows that we cannot serve God and the world, and instructs us to trust in Divine Providence.
- Lesson 8. Matt. Chap. vii. Verses 1—14. Christ forbids hypocrisy, encourages his hearers to pray, and to enter in at the strait gate.
- Lesson 9. Matt. Chap. vii. Verses 15—29. Our Lord cautions his hearers against false teachers, and against making a false profession of religion.
- Lesson 10. Matt. Chap. xiii. Verses 1—17. Parable of the sower.

### LESSONS FOR THE SECOND QUARTER OF THE YEAR.

- Lesson 11. Luke, Chap. xi. Verses 14—26. Christ accused of casting out devils by Beelzebub, and his reply.
- Lesson 12. Matt. Chap. xiii. Verses 44—58. Parables of the treasure, pearl and net. The Jews offended with Christ on account of his low parentage and manner of life.
- Lesson 13. John, Chap. v. Verses 17—30. Christ teaches that he is divine and the judge of all men.
- Lesson 14. John, Chap. v. Verses 31—47. Our Lord speaks concerning the witnesses of his person and doctrine, and reproves the people for their unbelief.
- Lesson 15. Matt. Chap. xv. Verses 1—20. Christ reproves the Pharisees, and shows to the multitude what things are defiling.
- Lesson 16. Matt. Chap. xvi. Verses 1—12. Jesus answers those who require a sign from heaven, and warns his hearers to beware of the Pharisees.
- Lesson 17. Matt. Chap. xviii. Verses 1—14. Jesus teaches humility, and shows his care for his people by the parable of lost sheep.
- Lesson 18. Matt. Chap. xviii. Verses 21—35. Peter's question how often he should forgive his brother—Christ's instruction about brotherly love.
- Lesson 19. Luke, Chap. x. Verses 25—37. A lawyer inquires what he must do to inherit eternal life. Jesus refers to the law of God, and shows him by the example of a good Samaritan, who is his neighbour.



Lesson 20. Luke, Chap. xi. Verses 37—54. Our Lord denounces woes against the Pharisees and lawyers.

1—10. Our Lord enjoins kindness to brethren, and the duty of faith.  
Lesson 30. Luke, Chap. xviii. Verses 1—14. The importunate widow. The Pharisee and Publican.

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LESSONS FOR THE THIRD QUARTER OF THE YEAR.

Lesson 21. Matt. Chap. xiii. Verses 24—35. Parable of the tares in the field—the grain of mustard seed and leaven.

Lesson 22. Luke, Chap. xii. Verses 1—21. Our Saviour teaches his hearers to have confidence in God—and warns them to beware of covetousness.

Lesson 23. Luke, Chap. xii. Verses 35—48. Our Lord teaches his hearers to be ready for his coming.

Lesson 24. Luke, Chap. xiii. Verses 23—35. Our Lord answers the question, whether there be few that be saved, and laments over Jerusalem.

Lesson 25. Luke, Chap. xiv. Verses 16—33. The parable of the great supper, and the terms of being Christ's disciples.

Lesson 26. Luke, Chap. xv. Verses 11—32. Parable of the prodigal son.

Lesson 27. Luke, Chap. xvi. Verses 1—13. The unjust steward.

Lesson 28. Luke, Chap. xvi. Verses 19—31. Parable of the rich man and Lazarus.

Lesson 29. Luke, Chap. xvii. Verses

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LESSONS FOR THE LAST QUARTER OF THE YEAR.

Lesson 31. Matt. Chap. xix. Verses 13—26. Christ blesseth little children. The rich man's question what he should do to be saved.

Lesson 32. Matt. Chap. xx. Verses 1—16. Parable of the labourers in the vineyard.

Lesson 33. John, Chap. viii. Verses 12—30. Our Lord discourses to the Jews concerning himself.

Lesson 34. John, Chap. x. Verses 1—18. Christ the good shepherd.

Lesson 35. Luke, Chap. xix. Verses 11—27. The nobleman's kingdom.

Lesson 36. Matt. Chap. xxi. Verses 28—46. Parable of the two sons and the wicked husbandman. Our Lord is called the stone which the builders rejected.

Lesson 37. Matt. Chap. xxii. Verses 1—14. Parable of the wedding garment.

Lesson 38. Matt. Chap. xxv. Verses 1—13. Parable of the ten virgins.

Lesson 39. Matt. Chap. xxv. Verses 14—30. Parable of the talents.

Lesson 40. Matt. Chap. xxv. Verses 31—46. The last judgment.